

**A STUDY OF THE SOCIO-CULTURAL TRADITIONS AND VALUE
PATTERNS OF THE ANGAMI NAGAS IN NAGALAND**

**THESIS SUBMITTED TO NAGALAND UNIVERSITY FOR THE FULFILMENT
OF THE AWARD FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
IN EDUCATION**

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DECLARATION

I Ms. Khotole Khieya, do hereby declare that the thesis entitled, **"A STUDY OF THE SOCIO-CULTURAL TRADITIONS AND VALUE PATTERNS OF THE ANGAMI NAGAS OF NAGALAND,"** submitted for the award of the **DOCTOR OF PHILOSOPHY in EDUCATION** is my original work and that it has not been previously submitted for the award of any degree at any University to the best of my knowledge.

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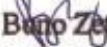
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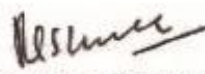
CERTIFICATE

This is to certify that Ms. Khotole Khieya, NU Regd. No. 231/2006 has completed her Ph.D thesis on the topic, "*A Study of Socio Cultural Traditions and Value Pattern of Angami Nagas in Nagaland.*" To the best of our knowledge the data collected and facts reported in this research had been original. This Thesis is ready and fit for submission for the award of Ph.D Degree in Education.

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Place: Kohima

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Dated:

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Contents

Declaration
Certificate
Acknowledgement
Table of Contents
Lists of Tables
List of Maps
Appendices
Photo Profile

Chapter- I **Introduction**

	Pages
1. A brief Introduction of Nagaland	1
1.1 Background of Nagaland	1
1.2 People	1-2
1.3 Culture	2-3
1.4 Economy	3
1.5 Religion	4
1.6 Population	4
1.7 Literacy	4
1.8 Education	4-5
1.9 Conceptual Framework	5
1.9.1 Socio-Cultural Traditions of the Naga society	5-7
1.9.2 The Angami Tribe and their Socio-Cultural Traditions	7-10
1.9.3 Value Systems	10-11
1.9.4 Conclusion	11

Chapter-II

Review of Related Literature

2.	Review of Related Literature	12
2.1	Studies Done in India	12-19
2.2	Studies Done Abroad	19-27

Chapter-III

Methodology

3.	Procedure and Methodology	
3.1	Need and Significance of the Study	28-29
3.2	Statement of the Problem	29
3.3	Objectives of the Study	29-30
3.4	Definition of the Terms used	30
3.5	Delimitation of the Study	30-31
3.6	Methods and procedures	31
3.6.1	Population	31
3.6.2	Sampling	31
3.6.3	Tools of the Study	31-33
3.6.4	Data Collection	33
3.6.5	Analysis and Interpretation	

Chapter-IV

Analysis and Interpretation

4.	Analysis and Interpretation	
4.1.1	Analysis and Interpretation of the Questionnaire (Data A)	34-73
4.1.2	Traditional Feasts and Festivals	74
4.1.3	Significance of celebrating Traditional Feasts and Festivals	74-75

4.1.4	Offences Dealt in the Traditional Customs	75
4.1.5	Prominent Undesirable Behaviours in the Angami Society	75
4.1.6	Increase and Prominence of Undesirable Behaviour.	75-76
4.1.7	Appreciated Traditional Values	76
4.1.8	Appreciated Modern Values	76-77
4.2	Analysis and Interpretation of Interview Schedule (Data-B)	77
4.2.1	Religious Beliefs and Practices	77-79
4.2.2	Family and Marriage Systems	79-80
4.2.3	Angami Women (Thenumia)	81-82
4.2.4	Administration	82-83
4.2.5	Customary Law	83-84
4.2.6	Economy	84-85
4.2.7	Indigenous Institutions (Thehouba, Dahou, Kichüki & Peli)	85-87
4.2.8	Art and Amusements	87-88
4.2.9	Impact of Christianity and effects of Modernisation	88-90
4.2.10	Desirable Traditional Values of the Angami Tribe	90-92
4.3	Analysis and Interpretation of Secondary Data	92-93
4.3.1	The Village	93
4.3.2	Character	94-95
4.3.3	Religion	95-96
4.3.4	Political Characteristics	96-98
4.3.5	Marriage and Family	98-99
4.3.6	Traditional Women in the Angami Society	99-102
4.3.7	Indigenous Institutions (Kechüki, Thehouba and Peli)	102-104
4.3.8	Customary law	104-105
4.3.9	Arts and Crafts	105-106
4.3.10	Economy	107-108
4.3.11	Zhatsü (Feast of Merit)	108
4.3.12	Kekinyi (Peace Mission)	108
4.3.13	Traditional Values	109-110

Chapter-V

Summary, Findings, Discussions, Suggestions and Conclusion

5.1	Summary	
5.1.1	Need and Significance of the Study	111-112
5.1.2	Statement of the Problem	112
5.1.3	Objectives of the Study	112
5.1.4	Definition of the Terms used	112-113
5.1.5	Delimitation of the Study	113
5.2	Methods and Procedures	113
5.2.1	Population	113
5.2.2	Sampling	113-114
5.2.3	Tools of the Study	114-115
5.2.4	Data Collection	115
5.2.5	Analysis of the Data	116
5.3	Findings from the Primary Data-A (Questionnaire)	116-127
5.4	Findings from the Primary Data-B (Interview Schedule)	127-132
5.5	Findings of the Secondary Data	133-136
5.6	Discussion	136
5.6.1	Religion	136-138
5.6.2	Family and Marriage System	138-140
5.6.3	Angami Women	140-141
5.6.4	Socio-Political Characteristics	141-142
5.6.5	Customary law	142-243
5.6.6	Economy	143-144
5.6.7	Traditional Institutions and Education	144-146
5.6.8	Modernisation and Education	146-148
5.7	Suggestions Put forward from the Study	148
5.7.1	Suggested Values for Inculcation	148-151
5.7.2	Suggestion for preservation and inculcation of traditional Values	151-155

5.8	Suggestion for Future Research	155
5.9	Conclusion	155-156
	Bibliography	157-162

List of Tables

Table No.	Page No.
1. Socio- Cultural Traditions & Value Patterns of the Angami	35
2. Socio- Cultural Traditions & Value Patterns of the Angami	36
3. Socio- Cultural Traditions & Value Patterns of the Angami	37
4. Socio- Cultural Traditions & Value Patterns of the Angami	38
5. Socio- Cultural Traditions & Value Patterns of the Angami	39
6. Socio- Cultural Traditions & Value Patterns of the Angami	40
7. Socio-Cultural Traditions, Marriage and Family Values	41
8. Socio-Cultural Traditions, Marriage and Family Values	42
9. Socio-Cultural Traditions, Marriage and Family Values	43
10. Socio-Cultural Traditions, Marriage and Family Values	44
11. Socio-Cultural Traditions, Gender, their differences and Values	45
12. Socio-Cultural Traditions, Gender, their differences and Values	46
13. Socio-Cultural Traditions, Gender, their differences and Values	47
14. Socio-Cultural Traditions, Gender, their differences and Values	48
15. Society and Family Values	49
16. Society and Family Values	50
17. Socio-Cultural Traditions and social values	51
18. Customary & Modern law & order and Values	52
19. Customary & Modern law & order and Values	53
20. Customary & Modern law & order and Values	54
21. Traditional and Modern Status and Values	55
22. Traditional and Modern Status and Values	56
23. Traditional and Modern Status and Values	57

24. Community work and Social services	58
25. Community work and Social services	59
26. Indigenous Institutions, Education and Values	60
27. Indigenous Institutions, Education and Values	61
28. Indigenous Institutions, Education and Values	62
29. Indigenous Institutions, Education and Values	63
30. Indigenous Institutions, Education and Values	64
31. Indigenous Institutions, Education and Values	65
32. Education, Modernization and Values	66
33. Education, Modernization and Values	67
34. Education, Modernization and Values	68
35. Occupation, Economy and Values	69
36. Occupation, Economy and Values	70
37. Occupation, Economy and Values	71
38. Occupation, Economy and Values	72
39. Occupation, Economy and Values	73

Appendix-I

Questionnaire

Dr. Buno Zetsuvi (Supervisor)

Khotole Khieya

Dr. R.P. Shukla (Co-Supervisor)

Investigator

Background Information of the Respondents

Name :

Age :

Male/Female :

Designation/Occupation :

Village :

Please respond to the following questions. You may put a tick (✓) for 'Yes' and strike (X) for 'No'.

1. The Ancestral Angami Nagas were believers of/or show faith in- (yes/no)
 - (a) Nature such as the sun, moon, etc. ()
 - (b) Divine and evil spirit. ()
 - (c) Unknown Gods and Goddesses. ()
 - (d) All the above. ()
2. Paganism still prevails to some extent in your village. yes/no
3. Are customs and disciplines such as the following still observed? (yes/no)
 - (a) Genna/penna ()
 - (b) Taboos ()
 - (c) Witch craft/fortune telling ()
 - (d) Cursing the offender/ill doer etc., ()
4. Religious rituals, festivals and celebrations are strictly performed in the traditional custom. (Yes/no)
5. Mention some of the festivals and feasts observed in your village.
.....
.....
6. What is the significance of feast and festivals in the modern times?
.....
.....

7. Traditionally Religion by and large has been replaced by Christianity.
(Yes/no)
8. As a Christian do you think one should give up all traditional bindings?
(Yes/no)
9. Do the Christian Churches encourage and promote the following.
(yes/no)
- (a) Traditional language. ()
 - (b) Traditional attires and ornaments. ()
 - (c) Art and crafts. ()
 - (d) Folk dances and folk songs. ()
 - (e) Traditional food and drinks. ()
10. Christianity has had a major influence in the Angami society in relation to-
(yes/no)
- (a) Formal education. ()
 - (b) Health and hygiene ()
 - (c) Modernization. ()
 - (d) Westernization. ()
- Any other, please mention.....
.....
11. Christianity has reduced the superstitious belief. (Yes/no)
12. Giving charity in the form of cash, clothes and kind to the needy is being observed in the Angami Churches. (Yes/no)
13. Although there has been increase in a number of religious institutions, there has been decline in morality. (Yes/no)
14. Traditional Angami people were honest, simple and maintained a strict moral standard. (Yes/no)
15. In the modern society majority of the people have become- (yes/no)
- (a) Dishonest. ()
 - (b) Hypocrites. ()
 - (c) Hostile ()
16. Do you think the following undesirable behavior have become prominent in the society since the 1970's? (yes/no)
- (a) Crime ()
 - (b) Bribery ()
 - (c) Robbery ()
 - (d) Extortion ()

- (e) Drunkenness ()
- (f) Drug addiction ()
- (g) Sexual scandals ()
- (h) Violation of human rights ()
- (i) Spread of materialism. ()
- (j) Rivalry ()
- (k) Most leaders of the state return to power by means money. ()
17. The reason behind such undesirable activities and behaviour over the years may be due to- (yes/no)
- (a) Lack of proper relationship, responsibilities and attitude of parents and children towards each other. ()
- (b) Misconception of modernization ()
- (c) Blind imitation of the western culture ()
- (d) Corruption and instability in political life ()
- (e) Hypocrisy between preaching and contradicting practices ()
- (f) Materialistic indulgence ()
- (g) Unemployment ()
- (h) Frustration ()
18. Father/male as head of the family has been a tradition in the Angami society. (yes/no)
19. Traditionally married life was based on- (yes/no)
- (a) Joint family ()
- (b) Nuclear family ()
20. The Angami society appreciated the following- (yes/no)
- (a) Arranged marriage with the consent of the boy/girl ()
- (b) Love marriage with the consent of the parents ()
- (c) Restriction of marriage within the same clan. ()
21. Child birth without marriage is – (yes/no)
- (a) Traditionally accepted ()
- (b) A modern behaviour ()
22. Marriage with non-tribal/non-local is becoming a new dimension in the society. (Yes/no)
23. Parental care and control over children is weakening, which may have resulted into- (yes/no)
- (a) Pre-marital relationship. ()
- (b) Child birth without marriage ()
- (c) Abortion ()
- (d) Marriage without the consent of parents ()
- (e) All the above ()

24. Are women included in the clan/khel meetings? (Yes/no)
25. Are women folk protected by their brothers when ill treated by the husband and in-laws? (Yes/no)
26. Is an unmarried mother with an illegitimate child allowed to live in the village? (Yes/no)
27. Do the Angami societies still prefer a male child? (Yes/no)
28. Can a female inherit- (yes/no)
- (a) Clan property ()
 - (b) Family property ()
 - (c) Mothers property ()
 - (d) None above ()
29. Is adultery committed by male punishable? (Yes/no)
- by female punishable? (Yes/no)
30. Do you still consider a family with few or a man no children destitute? (yes/no)
31. What is the average number of children in the modern Angami family- (yes/no)
- (a) 1-2 ()
 - (b) 3-4 ()
 - (c) 5 and more ()
32. The Angami society still prescribes the responsibilities of work to the male and female. (yes/no)
33. Are the female folks respected and treated well by the male folks. (yes/no)
34. Angami Mothers still give high consideration and preferences to the male child. (yes/no)
35. Is there discrimination between the male and female in terms of – (yes/no)
- (a) Inheritance ()
 - (b) Educational opportunities ()
 - (c) Favoritism ()
 - (d) Responsibilities at home ()
 - (e) Freedom and restriction. ()
36. Is the male considered more superior than the female? (yes/no)

37. The following habits are still inculcated and promoted in the society-
(yes/no)
- (a) To give respect and privilege to elders ()
 - (b) Respect for parents and elder siblings ()
 - (c) To address an elder with the prefix, such as Apo, Azou etc., ()
 - (d) Not to speak hastily or use foul language ()
 - (e) To follow a routine at work or meals with the family. ()
38. Is the Angami society still compassionate and caring towards the old and the disadvantaged individuals? (Yes/no)
39. Are the rich still being charitable towards their poor relatives. (Yes/no)
40. Traditionally the Angami society has been non-class, non-caste with autonomous culture. (Yes/no)
41. There is distinction among the modern Angami society in the manner of-
(yes/no)
- (a) Rich and poor ()
 - (b) Educated and uneducated ()
 - (c) Urban and rural ()
 - (d) High class and low class ()
 - (e) All the above ()
42. Do you think the Angami village is still a compact and well knit society?
(Yes/no)
43. Are the customary laws and regulations still respected and feared.
(Yes/no)
44. The village elders and representatives of the Khel are still the major decision makers of the village. (Yes/no)
45. Do the village council with the help of the G>Bs settle judiciary matters?
(Yes/no)
46. The village council, VDB etc., appreciate and respect the advice of the village elders in – (yes/no)
- (a) settling of the inter-clan and inter-village disputes ()
 - (b) settling the inter-tribal disputes ()
 - (c) in matters of development of the village ()
47. Which offenders of the customary laws are still dealt with in the traditional way?

.....

.....

48. Do you think modern laws are replacing the traditional laws? (Yes/no)
49. Nowadays more problems of laws and order are experienced. (Yes/no)
50. Do you think oath taking the traditional way is serious and more binding than any statutes of modern Government in disputes? (Yes/no)
51. In the traditional Angami society every individual enjoyed equal opportunities and privileges. (Yes/no)
52. Traditionally a man acquired high respect and prestige through/from- (yes/no)
- (a) Feast of merit ()
 - (b) Being good warriors ()
 - (c) Being good sportsmen ()
 - (d) Wealth ()
 - (e) Position ()
 - (f) Being able and responsible leaders/representatives ()
- Any other, please mention.
-
-
53. In the modern scenario, status and prestige is acquired through/from- (yes/no)
- (a) Education ()
 - (b) Wealth ()
 - (c) Being a Bureaucrat ()
 - (d) White collared job ()
- Any other please mention.....
-
54. Community work/social work is still being carried out through- (yes/no)
- (a) Contributing and helping in building of houses ()
 - (b) Constructing and Preparation of new fields. ()
 - (c) Channelling and irrigation ()
 - (d) Clearing of foot path ()
 - (e) Clearing of water holes ()
55. Do the community still extent assistance during crisis and difficult times in instanced such as- (yes/no)
- (a) Accidental fire ()
 - (b) Sickness or death in a family ()
 - (c) Natural disasters ()

- (d) All the above ()
56. The Angami Nagas are specially still known for their politeness and hospitable behavior. (Yes/no)
57. The Thehouba traditionally is a place for- (yes/no)
- (a) Developing a sense of unity and solidarity ()
 - (b) Development of personalities in different areas ()
 - (c) Friendly and co-operative spirit reinforces ()
 - (d) Socialization of the old and the young ()
 - (e) Discussion of the past and present events ()
 - (f) Settlement of small petty disputes & matters ()
 - (g) Learning and performing folk dances & songs ()
58. Do the village people still socialize and interact in the Thehouba. (yes/no)
59. Does the Dahou still hold its significance in the Angami villages (yes/no)
60. Do you think the Thehouba- (yes/no)
- (a) Provided quality non-formal education ()
 - (b) Preserved and promoted the Angami culture & traditions ()
 - (c) Maintained peace & harmony among the villagers. ()
61. Should these forms of non-formal education continue in the modern age? (Yes/no)
62. The Thehouba was a place where the male folk spend their leisure time. (Yes/no)
63. Young folks today hardly have experience of the age old indigenous art, culture & amusement. (Yes/no)
64. Western & modern ways of entertainments has replaced the traditional ways. (Yes/no)
65. The Kichiiki is traditionally a house of non-formal education for the adolescence & young unmarried men. (Yes/no)
66. Is the Kichiiki still maintained in your village. (Yes/no)
67. The Kichiiki was a house for- (yes/no)
- (a) Social gatherings for the Khels ()
 - (b) Learning folk ways, war-ways etc. ()
 - (c) Self-discipline training. ()
 - (d) Learning about rules and regulations of the village ()
 - (e) Preparing the young for challenges of life & work. ()
 - (f) Facilitating young generations to develop high moral & socially approved values ()

68. The kichiiki facilitated young generations to develop high morals & socially approved values. (Yes/no)

69. Do you think the Thehouba, Dahou & Kichiiki are being replaced by the Panchayat hall. (Yes/no)

70. Are the functions and activities of the Thehouba, Dahou and Kichiiki being fulfilled by the Panchayat hall. (Yes/no)

71. The Panchayat hall serves for purposes such as- (yes/no)

(a) Social functions ()

(b) Solving disputes ()

(c) Meeting of Khels & villagers ()

(d) Make announcements & information ()

(e) Perform culture shows.

Any other, please mention.....

.....

72. Modern education lacks many of the merits of the traditional Kichiiki & Thehouba systems (yes/no)

73. Traditionally some of the functions & activities performed by the Peli (Peer groups) are- (yes/no)

(a) Co- operative learning & living ()

(b) Reciprocal responsibilities in work & favour ()

(c) Support & help in times of crisis, mishaps, marriage, death etc., ()

74. Peli was characterized by social harmony, co-operation and oneness. (yes/no)

75. Do you think Peli is being replaced by the modern clubs & associations (yes/no)

76. Modern education has fulfilled the aspirations of the people. (yes/no)

77. Modern education needs reforms in the expected line of social relevance. (yes/no)

78. Modern education has brought about awareness of more aspects of life. (yes/no)

79. Modern education has developed broad mindedness and has helped opened up many opportunities for the people. (yes/no)

80. Modern education has brought about social and economic upliftment of the society. (yes/no)

81. Modern education needs culture based reforms. (yes/no)
82. The culture & traditions of the Angami can be promoted & preserved through- (yes/no)
- (a) Inclusion of culture in the school curriculum. ()
 - (b) Conducting exchange programmes with other cultures ()
 - (c) Organizing cultural programmes in various educational institutions. ()
 - (d) Mass media, entertainment, competitions etc., ()
 - (e) Research work in different fields and aspects and explore its potentialities ()
83. Social convictions for quality education are missing in the society. (Yes/no)
84. Do you think communitisation will bring qualitative reforms? (yes/no)
85. Self-discipline & independent thinking are missing in the modern education. (yes/no)
86. The modern education institutions play the role of extension to the Home & Community in value inculcation & promotion. (yes/no)
87. Traditionally Angami Nagas were known for their system of terracing and irrigation. (yes/no)
88. Do you think due to corrupt practices the poor are becoming poorer & the rich are becoming richer? (yes/no)
89. Do you think modern method of agriculture has brought about better productivity? (Yes/no)
90. Do the Angami communities still refrain from selling of their local products as paddy? (Yes/no)
91. Jhum cultivation practices are decreasing. (Yes/no)
92. Are the Angami people aware of the dangers of deforestation and climatic changes? (Yes/no)
93. Traditionally the Angami Nagas are- (yes/no)
- (a) Hard working ()
 - (b) Self-sufficient ()
 - (c) Independent ()
- These values are feasibly applied to the present younger generation ()
94. Dignity of labour has been an age old tradition. (Yes/no)
95. Is it declining? (Yes/no)

96. Would you consider the feast of merit as a form of socio-economic function?
(Yes/no)
97. Modernization has brought false desires & aspirations at the cost of age-old rich Angami work culture.
(Yes/no)
98. Nowadays majority perceive Government job as the prime source of income.
(Yes/no)
99. Self-employment with survival of the age old hard-work, honesty and self-reliance should be the basis of the economic value.
(Yes/no)
100. Traditional values appreciated in the modern era (yes/no)
- (a) Restriction of marriage within the same clan. ()
 - (b) Marriage with consent ()
 - (c) Respect for elders ()
 - (d) Courtesy (Politeness, Respect & consideration) ()
 - (e) Honesty & hard labour ()
 - (f) Simple, independent living and self-satisfaction ()
 - (g) Self-discipline and healthy competition ()
 - (h) Respect for other faith and way of life ()
 - (i) Practical knowledge of life oriented skills ()
 - (j) Appreciation for folk songs, dances and indigenous attire ()
 - (k) Education for quality life ()
 - (l) Non-caste and non- class society ()
 - (m) Social service and responsibility ()
 - (n) Hospitality to guests ()
 - (o) Superstitions and fear of predictions ()
 - (p) Freedom to children ()
 - (q) Co-operative learning & living ()
 - (r) Democratic decision making ()
101. Modern values appreciated by the society (yes/no)
- (a) Marriage with any one ()
 - (b) Pre-marital sex relations ()
 - (c) Joint family ()
 - (d) Hygienic living ()
 - (e) Secular outlook ()
 - (f) Broadmindedness ()
 - (g) Humanism ()
 - (h) Democracy ()
 - (i) Enthusiastic and dynamism ()
 - (j) Scientific temper ()
 - (k) Quality of adjusting with others ()
 - (l) Co-operation, understanding & forgiveness ()
 - (m) Self-confidence & Self-correction ()

- (n) Non-violence, love for all living beings ()
- (o) Self-respect, identity and appreciation for good qualities and abilities ()
- (p) Regionalism/ caste-ism ()
- (q) Nepotism/favouritism ()

102. Suggest values to be developed among the young generation

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103. Suggest measures for inculcating values among the young generation.

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Appendix-II

Interview Schedule

Background information of the resource person

- i. Name of the resource person.....
- ii. Age.....
- iii. Sex.....
- iv. Designation or occupation.....
- v. Village.....

The questionnaires for the interview of the resource persons were as follows.

1. Relate on the Religious beliefs/faith of the ancestral Angami.
2. Cite on the importance of feast and festivals and its association to the socio-cultural and economic life of the people. How significant is it in today's society.
3. Comment on the marriage system with reference to – Traditional and Modern practices.
4. What do you know about the traditional family system of the Angami society relating to the following – Lineage, work division, responsibilities and relationships?
5. What is your opinion on the status of women in the traditional and the present Angami society?
6. Describe the form and functions of the Clan and Khel of the Angami society.
7. Describe the Administrative system of the Angami society. Give your opinion on how far it has influenced the present administrative system of the village?
8. Comment on the customary laws of the Angami tribe. How relevant is it to the present society?
9. How are Peli formed? How important was it in the traditional Angami society? Do you think the informal reciprocal education they received in these groups still hold its significance to the life of the village system?

10. Mention the indigenous educational institutions in the Angami society? What were its functions in the traditional society? How significant are these institutions in the modern society?
11. Comment on the art and amusement of the traditional Angami society.
12. What do you know about the economic life of the traditional Angami people?
13. Comment on the impact of Christianity among the Angami Nagas.
14. Give your opinion on the effects of modernity in the Angami society.
15. Mention the desirable values of the traditional and modern Angami people.
16. Mention the most important traditional values that need to be preserved and carried over to the next generation.
17. Suggest on how to preserve and inculcate the desired traditional values.

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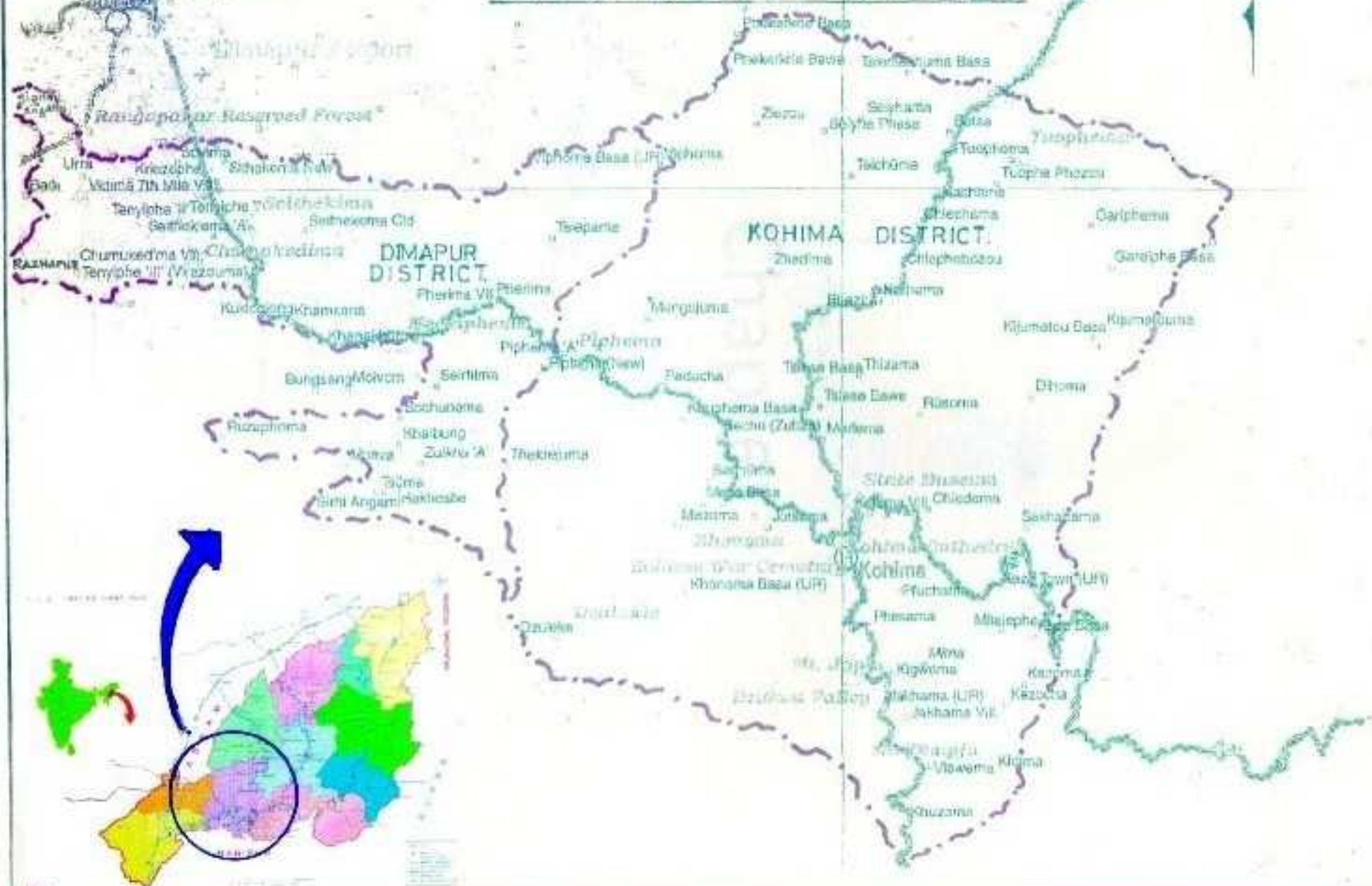
Appendix

List of Tables

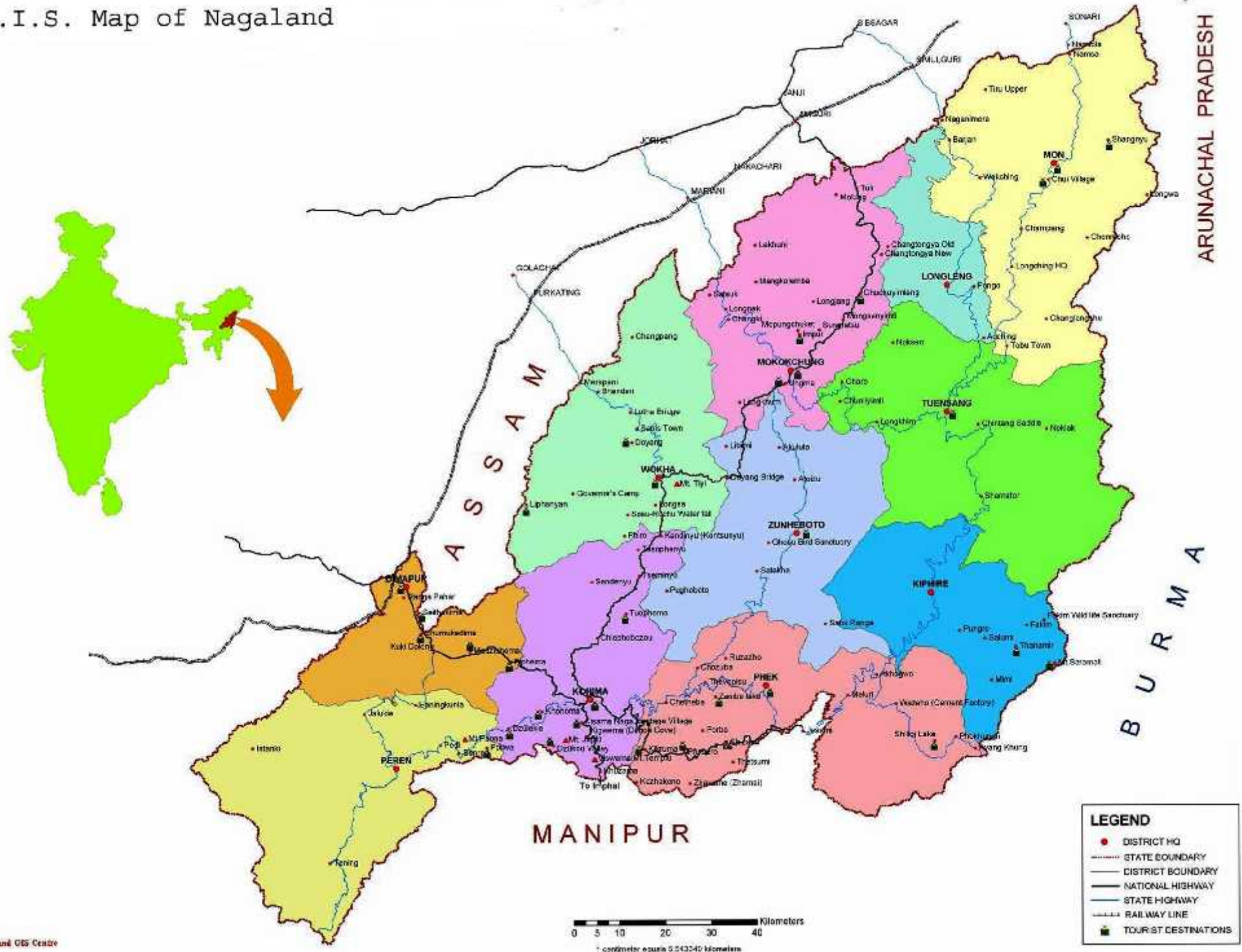
Table No.	Page No.
1. Socio- Cultural Traditions & Value Patterns of the Angami	
2. Socio- Cultural Traditions & Value Patterns of the Angami	
3. Socio- Cultural Traditions & Value Patterns of the Angami	
4. Socio- Cultural Traditions & Value Patterns of the Angami	
5. Socio- Cultural Traditions & Value Patterns of the Angami	
6. Socio- Cultural Traditions & Value Patterns of the Angami	
7. Socio-Cultural Traditions, Marriage and Family Values	
8. Socio-Cultural Traditions, Marriage and Family Values	
9. Socio-Cultural Traditions, Marriage and Family Values	
10. Socio-Cultural Traditions, Marriage and Family Values	
11. Socio-Cultural Traditions, Gender, their differences and Values	
12. Socio-Cultural Traditions, Gender, their differences and Values	
13. Socio-Cultural Traditions, Gender, their differences and Values	
14. Socio-Cultural Traditions, Gender, their differences and Values	
15. Society and Family Values	
16. Society and Family Values	
17. Socio-Cultural Traditions and social values	
18. Customary & Modern law & order and Values	
19. Customary & Modern law & order and Values	
20. Customary & Modern law & order and Values	
21. Traditional and Modern Status and Values	
22. Traditional and Modern Status and Values	

23. Traditional and Modern Status and Values
24. Community work and Social services
25. Community work and Social services
26. Indigenous Institutions, Education and Values
27. Indigenous Institutions, Education and Values
28. Indigenous Institutions, Education and Values
29. Indigenous Institutions, Education and Values
30. Indigenous Institutions, Education and Values
31. Indigenous Institutions, Education and Values
32. Education, Modernization and Values
33. Education, Modernization and Values
34. Education, Modernization and Values
35. Occupation, Economy and Values
36. Occupation, Economy and Values
37. Occupation, Economy and Values
38. Occupation, Economy and Values
39. Occupation, Economy and Values

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G.I.S. Map of Nagaland



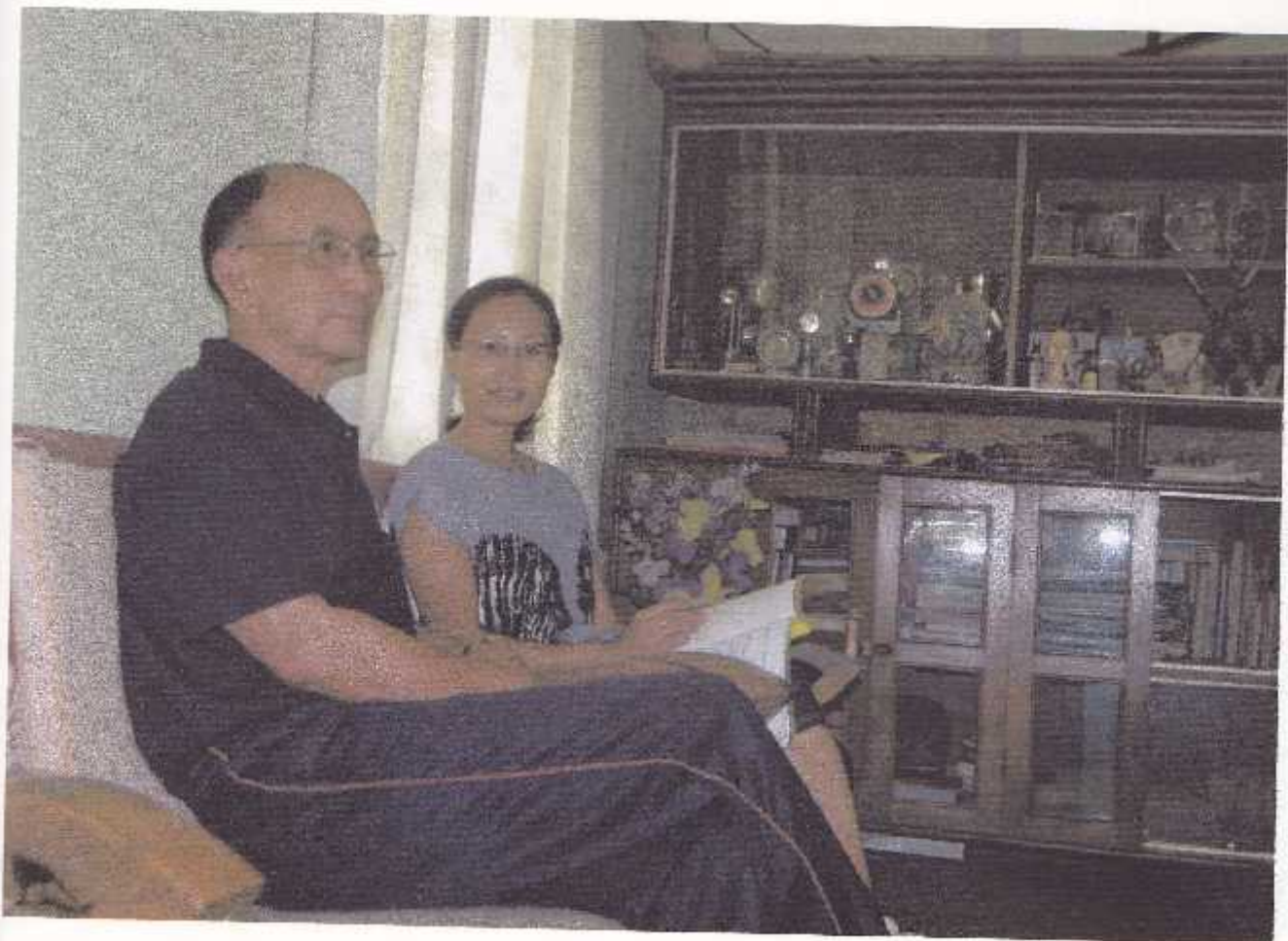
Field Rest house at Jakhama Village



Taken from Hutton (1969) "The Angami Nagas"



Field Rest house at Jakhama village (2012)







Kharu (Village gate) Kigwema Village constructed in 1942



Thehouba (Meeting place) Khonoma Village



Kohima Village taken from Hutton(1969) "The Angami Nagas"



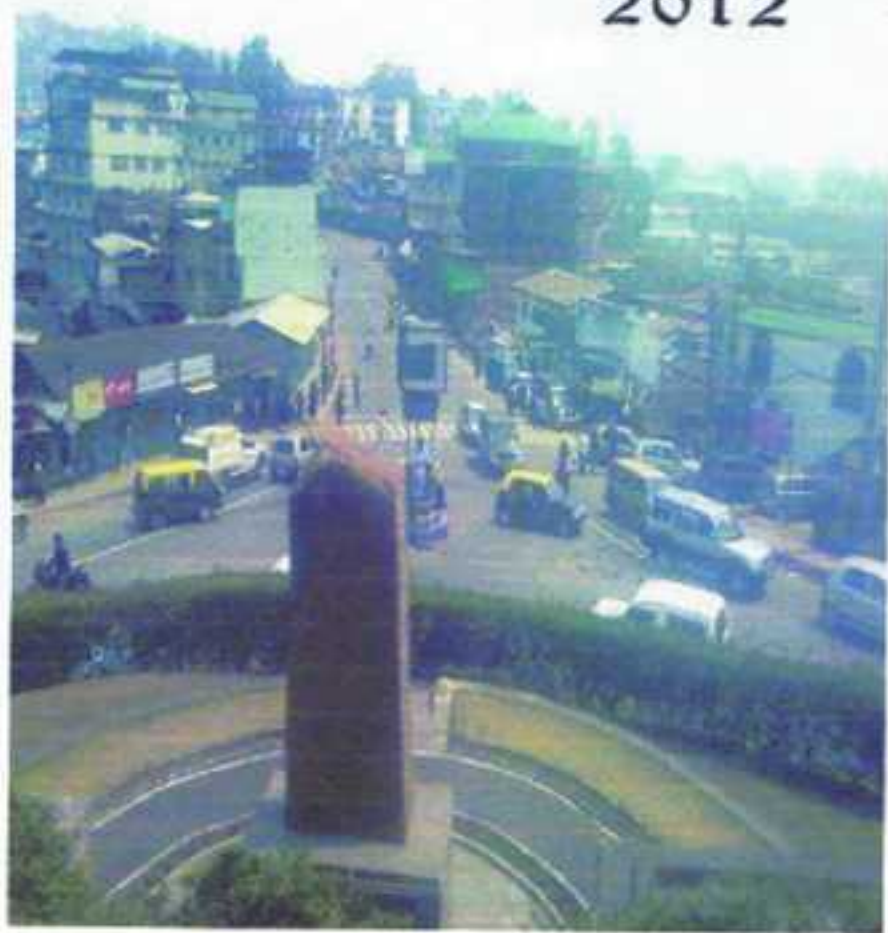
View of Kohima 2012

KOHIMA TOWN

1950



2012



CHAPTER I

Introduction

1. A Brief Introduction of Nagaland

1.1 Background of Nagaland

Nagaland situated at the easternmost part of India, covers about an area of 16,579 sq. kms. It is bordered on the west by Assam, on the north by Arunachal Pradesh, on the east by Myanmar and on the south by Manipur. Further, it is also equidistant from the tri-functional of Indo-China-Myanmar in the Northern and Indo-Bangladesh in the south.

Historically, the Nagas have always been brave warriors. Like all territories of the Northeast India, Nagaland too has its own share of legends and stories. Each Naga village had their independent system of governing. It was only in the 19th century that there came a change in the history of the Nagas, when the British appeared on the scene. Nagaland too, did not remain untouched by the revolt of 1857 and later in the struggle for freedom. After independence in 1947, this territory was made a centrally administered area under the Governor of Assam.

The State of Nagaland was formally inaugurated on December 1st, 1963, as the 16th State of the Indian Union. With statehood, a sense of self- attainment was achieved among the Nagas, and within a short span of a decade and a half there had been tremendous changes. Today the State consists of 11 (Eleven) Administrative Districts, with Kohima being the State capital.

Topography of Nagaland is similar to that of any young mountain terrain features with high hills, sharp crest ridges, deep gorges and narrow valleys. Bearing a few hundred square kilometres of plains along the foothills in the western part of the State and in the valleys along the riverbeds, the entire state is covered with high hill ranges. The climate is pleasant except for a few small regions in the foot hills.

1.2 People

The indigenous people of the state are commonly known as 'Nagas'. They are tribesmen belonging to the Indo-Mongolian group of people. They have been for centuries dwelling in the land they inhabit today. They were formerly head hunters, and that is about all that the outside people knew about them. They had a free and an independent outlook on life. They are cheerful and have a sense of hospitality beyond their resources. They have an instinct for colour, love of music, rhythm and dance. Although, most of the Nagas have now become

Christians, they still preserve some of the remnants of their early animist and ancient culture.

The major tribes are Angami, Ao, Lotha, Sumi, Chakhesang, Chang, Khiammungan, Kuki, Konyak, Phom, Rengma, Sangtam, Yimchunger, Zelaing, Pochuri and Rongmai. Each of the 16 odd tribes and sub-tribes that dwell in the hill state of Nagaland can easily be distinguished by the colourful and intricately designed costumes, jewellery and beads that they adorn. The creative talents and love of colours have propelled the younger generation of today to blend the ancestral motifs with modern appeal bringing out beautiful mix of the past and the present. These tribes and sub-tribes have their own distinctive dialects and cultural features. Greirson (1927) classified the Naga dialects in the Tibeto-Burman family, dividing them into three groups: The western sub group, the central sub-group and the Eastern sub-group.

1.3 Culture

Colourful life and culture are an integral part of the Naga tribes of Nagaland. These 16 tribes are different and unique in their customs and traditions. These customs and traditions are further translated into festivals which revolve around their agriculture cycle. Songs and dance form the soul of these festivals through which their oral history has been passed down the generation.

Each tribe in Nagaland is distinct in character in terms of their customs, traditions, language and dress. They differ so much from tribe to tribe, yet there are similarities. The Naga society is non-class, non-caste with autonomous culture. Each tribe comprises of a number of villages and are bound together by political, social and religious ties.

Ramunny, Murkot, in 'The world of Nagas', describes the varied pattern of village administration ranging from near dictatorship to most liberal democracy. In many villages the most important indigenous institution was the Morung or the dormitory for the unmarried young men. They served as clubs, guard house, training place in art, discipline and for several ceremonial purposes.

Each village had their own indigenous institutions of village council. These councils composed of elders representing the clan and khel (sectors), had both judiciary and executive responsibilities. They direct the co-operative actions and regulate the village life. In Nagaland the village council, in fact, provides the basic machinery for local self government. The ancient Naga people though, unaware of the democratic principles of western civilization lived and were govern by democratic principles and practices since time immemorial.

They were and still are people fond of social and community life. Their social life was marked by traditional institutions, feast of merit, traditional festivals and games. There were varieties of festivals celebrated throughout the year by different tribes. Each tribe had a number of festivals of its own. Some of these

festivals are still being celebrated by the different tribe of Nagaland. Some important festivals are sekrenyi of the Angami tribe, moatsu of the Ao tribe, tokhumonyu of the Lotha tribe, tuluni of the Sumi tribe, etc.

Music, art, beads, ornaments are an integral part of the Naga people. They were singing and dancing people in times of joy, victory and sorrow. The folklores, folk dances and folk tales eulogizing ancestors, brave deeds of warriors, depicting scenes, famous events, were a great source of information and projects the rich and unique Naga culture.

Naga society is patriarchal and patrilineal. The social customs here differ widely from those in other parts of the country. Also, isolated from the other, has made the Naga tribes' lifestyle different from each other. Inheritance and land ownership are fields in which Nagaland observes its own usage. The tribes were also not immune to the values of materialistic values of modernity. Thus, a number of social values of the traditional Naga tribe had also undergone changes bringing about a drastic change in the value patterns of the people.

1.4 Economy

Like most of the tribes of the world over, the Naga tribes were also forest people, hence their economy in which subsistence agriculture was combined with extraction of sub-tropical rain forest produce. They hunt, fish, collect wild vegetables, herbs, roots fruits etc. Agriculture was and still is the main occupation of the people. Over 85% of the population of Nagaland are still directly dependent on agriculture and lives in a thousand and odd villages. In most of the places agriculture consists of mono-crops. All the tribes practice shifting cultivation but a group of Naga tribes (Tenyimia) practice terrace cultivation which is a permanent cultivation, existed long before the British invasion. In addition to the land forest, there also existed industry in pottery, weaving, carving etc. Each village stuck to their own pattern different from the other. They were also known for their use of beautiful coloured dyes and their ability to mix and match. They made both useful and artistic object. Each village produced everything they needed and most of the villages were self-sufficient economically.

With the influence of modernisation, came improved method of communication and development of commerce. Village traders previously cut off from the plains and hostile neighbours were able to trade and travel afar which improved the economy of the Naga people. Today, the traditional economy is being taken over by modern technological based economy in many parts of the state. With improved formal education in the state, the people today are involved in different fields of work. Agriculture is still the most important occupation of the population.

1.5 Religion

The traditional faith of the Naga was termed as 'animism'. They did not worship any form or figure, nor did they belong to any major religion of the world, but like all other tribes of the world they believed and feared the spirits. They believed that the spirits were present in all nature and thus respected it. Nature dictated the various activities to be carried out in the village. Today, more than 90% of the people of Nagaland are Christians but there are still a few in some villages that still follow the traditional beliefs. Traditionally, the religious beliefs of the people regulated their social and individual life. The various festivals celebrated with strict traditional rites and rituals by the ancient Naga are today being celebrated with interwoven secular rites and rituals.

1.6 Population

As per the Provisional Population Totals of census 2011, the total population of the State stood at 1,980,602, comprising of 1025707 males and 954895 female. Of this, the rural population stands at 1,406,861 and the urban population 573,741. The rural population constitute 71.03% of the total population and the urban population 28.97%. The decadal growth rate of Nagaland during 2001 to 2011 is 0.47%.

1.7 Literacy

The literacy rate of Nagaland as per to the Provisional Population Totals of census 2011 is 80.11%, a considerable jump from the 67.11% recorded in 2001 census. The literacy rate in rural areas in 2011 stands at 75.86% whereas in urban areas it is 90.21%. As in 2001, the male literacy rate (83.29%) continues to be higher than the female (76.69%). In 2011 however, the gap between the male and female literacy rate in Nagaland (6.60 points) is not as wide as at the National level (16.68%).

1.8 Education

Before the advent of the British, Naga people had no formal education. They had a number of indigenous institutions in each village, which was responsible in the education of the village people. The most important of institution in the Naga villages was the '*Morung*', which has been translated as 'male dormitory'. It was here that some kind of informal education was carried out for the adolescent boys. These institutions evolved from a very primitive stage. These indigenous institutions trained the young male to build up their life with very strong community-based approach and established a deep sense of cooperative relationship among them. This institution occupied the central position in the village organisation and administration as an institutionalised mechanism of social control and socialised education. Education in the ancient periods was in the form of discourse between the elders and the younger

generation through oral communication. The village community and the elders played a vital role in the education of the younger generation.

It was in such a scenario that the British arrived into the land of the Naga tribes. The real changes in the field of education were brought by the Christian missionaries. The first American missionary to arrive in Nagaland was Rev. E.C Clark, who ventured into the territory in 1872, even before the British could set up their permanent headquarters which was in 1878. The missionaries not only influenced the Naga people in their faith but education became a corollary. The first formal school was established at Impur in the year 1882 and thereafter there was gradual progress in the field of formal education in Nagaland.

The growth of formal education got its momentum after the attainment of Statehood in 1963. The Government of Nagaland had established a number of schools all over the state. There were only two colleges before the attainment of statehood. The first college being, 'Fazl Ali College', in the year 1959, followed by, 'Kohima Science College', in 1961. There after there was considerable increase in the establishment of colleges. Today there are a number of institutions all over the state. Nagaland has had tremendous increase in the literacy rate over the years. The literacy rate was only 27.40% in 1971, with an increase to 67.11% in the 21st century, and a considerable jump to 80.11% in 2011.

1.9 Conceptual framework

1.9.1 Socio-cultural traditions of the Naga society.

The Naga tribes were endowed with a very rich heritage that had been handed down from one generation to the next through oral tradition. They do not possess any written history but what little we know of came through the folksongs, folklore and dances, British administrators/writers, documents, reports, research works and local writers.

The 16 tribes and several sub-tribes in Nagaland differ so much from tribe to tribe, yet there are similarities in many aspects. Each tribe have their dialect entirely different from the other. In fact, even among the villages of the same tribe, there are differences. Each tribe is distinct as well, in terms of culture, tradition and social life. Naga traditional society was characterized by equality, devoid of class or caste society. Traditionally, the Naga social unit was not the tribe but the village. The village and not the tribe was the sole political and social unit. Each of the villages is inhabited by two or more clans, usually occupying its own area. Nagas had a free and independent outlook. Despite their common origin from the progenitor, there emerged different tribes who maintained separate social, cultural and political entities. Therefore, there was no centralized polity. Further, Naga villages even within a tribe were isolated from one another and became a separate social, political and economic independent unit, like a

village state. Naga tribes represent a varied pattern of village administration. It ranges from near dictatorship to most liberal democracy.

Every Naga village has a defined territorial population and internal and external policy. They honoured the independence and integrity of the village state. In every village there is a village council. In the early days it was the supreme governing organ of the village. The members of the village council are varied from village to village and also from clan to clan. According to practice and customs, each clan in the village selects their representatives. Usually, depending on the population, an elderly person or the most capable individual of the clan is represented by one to three members to the village council. The village council presides over any form of dispute in the village and its decision is final and binding. The council formed the ultimate authority in protecting and maintaining fraternity and peace in the respective villages. The village council is a system, where everyone is a partner, where even the head or chief works for his keeps, where the need for locking doors and windows did not arise. Traditionally, there was trust and belief in the village system. In the system, any decision is reached through consensus, when a group of villagers or elders sit together. Customary laws were the strongest institution to maintain law and order situation. This institution which has been in existence for centuries settles all disputes in the village, tries cases, imposes fines, and sorts out all the problems in the community. Though this institution still exists, some of the cases are referred to the State Government through the local administrative officer. In other words, the village organization is a miniature government.

The Nagas have evolved their own land ownership system based on customs and traditions. Each tribe has its own area of land. The whole of Nagaland is divided into tribal areas and it is practically and morally owned by the tribe. This is an important aspect of Naga life. No other tribes encroaches the land area of the other tribe nor sell it to an outsider. The traditional beliefs and practices of the Nagas is that, 'land is the mother earth and she is older than man and she is living. The man who comes from the dust cannot claim the land falsely, without the risk of becoming the dust.' The Naga people had always lived in harmony with nature, respecting, protecting and preserving, but this characteristics is slowly dying with time.

Another distinctive feature of the Naga custom was '*Genna*'. It depicts something forbidden to the individual or the society. It is an important part of the Naga social and religious life. It indicates that the people were forbidden to go about the normal mode of work and social life. It may involve the whole village, a group or a clan, a single household or exclusively men or women. All taboos, religious or otherwise, were meant to consolidate and solidify the village community for any eventuality. The welfare of the individual was made subordinate to the welfare of the community of which he was a part. Thus, the principal of oneness or unity became the underlying motivation in all activities,

group or otherwise. At the same time it also developed self-discipline, self-restraint and tolerance among the individuals.

Traditionally Naga land inheritance was and still is in the male line. One sees no distinction between men and women but for inheritance. The villagers share a common interest and work for the general needs of the society.

One of the most important institutions of the traditional Naga was the '*Morung*'. The *Morung* was the pivot around which the social, religious, educational and cultural activities of the young men and women evolved. There were separate *Morungs* for boys and girls. It was here the young were taught the ways of village life. The young unmarried men were trained to become administrators, warriors and learned the folkways of the village. The girls were also generally sociable, respected and enjoyed freedom and independence. Their mothers' sisters and relatives also guided and advised them in work and responsibilities as a woman. The youth learned handicrafts, folksongs and folkdances, rules and customs, to cooperate, social behaviour, discipline, obedience etc., from the elders of the village. The *Morung* also provided a good meeting place for the young and the old to discuss various issues concerning the village. Thus, the traditional *Morung* system was the established institution to impart knowledge, skills and training to the youth for survival, competency and adjustment in the village. People and the society remained accountable and disciplined as per the social norms and traditions, but these institutions are completely disappearing with the importance being placed solely in formal education. Formal education is important, so also, are the good age old values of our society. Today there is a debate on the erosion of values and that the present educational institutions are functioning short of the expectations in this regard.

1.9.2 The Angami tribe and their socio-cultural traditions.

The Angami tribe is one of the major tribes of Nagaland. The area is bounded by Wokha and Zunheboto districts on the North, Phek district on the East, on the South by Manipur and Chachar (Assam) and on the West by Karbi Anlong (Assam).

The Angami villages are within Kohima and Dimapur districts. A typical Angami village has a well defined and wide territory, usually located on the saddle of a mountain spur. Each village had permanent source of water and sufficient land for cultivation. Agriculture was their main source of economy for generations. Much of the Angami areas were covered with thick forest rich in flora and fauna. These forest wealth surrounding the village were common property. There were no land records but boundary disputes were extremely rare. Also in the early days, any destruction or disturbances of the village property were fined. Even to cut single tree required permission with a reason. None went wasted. They respected and protected the land. This kept the forest wealth rich with immense diversity. However, many of these fascinating characteristics are disappearing. A

number of reasons may be cited, such as felling of trees for commercial purposes, increase in population, forming and expansion of towns etc.

The social lives of the Angami were closely intertwined with their religious life and the religious festivals are in perfect harmony with the agricultural seasons. Some of the prominent festivals are *Sekrenyi* (sanctification festival for the lives of the male members), *Ngonyi* (the festival of sowing seeds), *kerunyi* (the festival before transplantation of seeds), *Chadanyi* (the festival of cleaning footpath and village wells), *Khoupfhunyi* (the festival where there is sharing of meals with neighbours, friends and relatives) and *Terhunyi* (the harvest festival).

The highest form of polity among the Angami was the village. All their laws, institutions, code of conduct, social relationship, social behaviour, religious performances etc., were confined and limited to the village. Each village was an independent unit by itself. As a result, there are some differences in the customs and traditions, from village to village within the same tribe.

The tribe believed in that form of Democratic Government that permits the rule, not of the majority, but of the people as a whole. Unlike the Naga tribes of Nagaland having chiefs such as the Konyaks, Semas, Changs etc. The Angami had no Chieftainship nor elected members of the elders. Instead, they had the *Kemovo/Zievo*, generally referred to as the headman of the village. But the powers vested in him were very limited. In fact he was almost a figurehead.

Every Angami village had several clans, and the elders of the different clans were representatives who were called *Rünapayu* or simply *Peyumia*. The term *Peyumia* refers to the quality of a person rather than position and status. He was thought to be a person, who speak the truth in settling cases, who knows the history of the people, who has diplomatic and oratory skills and who has leadership qualities. The *Peyumia* were not drawn from hereditary nor were they elected, but they emerged in the clans as natural leaders by virtue of their inborn talent. The *Peyumia* cannot and do not give orders but can only guide the community in decision making for the benefit of the society. They were men of great influence and were responsible for the maintenance of law and order in the village.

The Angami tribe followed their own customs and usages for regulating social related relationships, and never tolerated lawless behaviour. Penalties for violating the rules and regulation were prescribed by the customary laws. For instance, theft was a crime punishable by up to seven fold of the value stolen. This law was applicable in all the Angami villages. In case, of any dispute, a temporary court was set up. The members of the jury (*Peyumia*) pronounce the judgment only after much cross-examination and inferring the case. When the village court does not settle disputes amicably, traditional oath would be taken as the last option. Oath taking was considered as a very serious commitment and

no one would dare take the oath unless completely sure of the validity of the statement.

The village of the Angami was a social and political unit. The Family is the permanent living institution, a conscious unit in national polity. No family had ever been left by their fellowmen to the mercy or circumstances of others. The Angami Naga belong to family first then to the *pfüstanuo* (offspring of one grandfather), and from there he belongs to the *Thepfü* and the *Chienuo* or clan. Within the clan, intermarriages are not allowed and descent is traced in the male line. The clan then belongs to the *Thinuo* or khel and ultimately to the village.

The custom in the Angami society does not favour the system of joint family. They believe that a person getting married is in a position of independence, is a responsible adult and has the capacity to ensure the welfare of his family. The traditional society was also characterized by male dominance. The male population had far more privileges than the female. That the traditional culture had been male-dominated had not meant the women was ill treated or disrespected. Rather, the evidences infer that women exercised a sufficient amount of independence and enjoyed a certain amount of respect from the male folk. They were quite independent of even their husbands. They were tolerant, hard working and industrious. Monogamy was and is the accepted form of marriage and widow remarriage was allowed.

Angami society had a number of social institutions which even today can be considered as utmost importance in view of value inculcation. One such institution is the *Peli* (age group). All the children within the same age group were organized into a social group and once someone becomes a part of that age group, he or she belongs to it for life. This institution still exists in almost all the villages. They get to know each other better, help in times of mishaps and develop a social unit as equals. During the festivals particularly *Sekhrenyi*, these group of young men and women come together to sing dance and play traditional games. It is also during this festival old friendship is strengthened and new friendship is established.

Two important institutions namely the *Thehu* (men's hall) and *Kichüki* (Dormitory) may be compared to the Morung of the other Naga tribes. The female too had their own *Kichüki* but not a *Thehu*. Like the Morung of the other tribes, all the clan history, the legends, the songs and traditional practices were taught in these two institutions. It was here that each foundation had been laid, moulded and build. The youth were taught, trained and disciplined in these institutions.

Another feature of the Angami tradition is the *Thehou* or *Thehouba* (meeting place) where men usually gather especially in the evenings after field work. Here they discussed and debated on any issues concerning the village and outside the village. They related stories and daily happening were shared. It was

also here that some kind of leadership training took place. Young people learned their histories, diplomatic and oratory skills.

The Angami Naga also has a characteristic called *Mhoshuo*. This has been translated as 'self-honour'. It was because of this inherent characteristic that a relative will not be allowed to beg or to live at the expense of others. The rich relatives supported the poorer relatives. But this characteristic also had a negative impact on the people in general. It was due to this character that for generations villages remained enemies.

The Angami tribe in the past was an egalitarian society. The wealthy had never looked down on the poor. They shared their wealth through the 'feast of merit'. This *Feast of merit* is also not simply feasting. It is based on their attitude. It bestowed so much distinction on the donors, depicting distribution of wealth rather than its possession that was important. The feast includes not merely one's own relatives or clan but the whole village. It signifies social acclaim, charity and dedication towards one's fellow villagers.

Thus, the life of the traditional Naga, be it the organization of agriculture, be it village government, be it the organizations of the young and the old etc., were linked directly to the land. The democracy, equality, the love of freedom and respect for others freedom, hard work etc, were all rooted to the land and in its inheritance.

1.9.3 Value systems

Values are those standards or a code for moral behaviour conditioned by ones cultural tenets and guarded by conscience, according to which human being is supposed to conduct himself and shape his life patterns by integrating his feelings, beliefs, ideals and attitudes to realize cherished ideals and goals of life. Everything one does, every decision one takes, comes from within, conscious or unconscious system of values. Values are the guiding principles in day to day human behaviour as also in critical life situations. It is a yardstick we use, to guide the actions, attitudes, comparisons, evaluations and justifications of others and ourselves. It helps us in distinguishing the personality desired from universally undesired and vice-versa. Thus, human values are virtually determinants of all kinds of behaviour. They govern, guide and determine the social attitudes and ideologies on the one hand and social behaviour on the other.

The present society is a fast changing one with scientific inventions and discoveries, mass media and global influences. The era is going through a transition of values. Some values seem to parish, some submerge into others, some new values have emerged. This is due to the changes in our social set-up. The lives and problems are new and different. The changes have brought transformation of customs, different outlook on life and work, religion and conduct. It has also brought about differences in ideas, ideologies and values in the present social

system. But there appears to be a value crisis in the society. Every generation always feel that the values have declined in their time as compared to what were in the past. But due to the rapid changes in this generation and the degeneration of socially desirable values in every field- social, moral, political, economical, educational etc., has made it imperative for us to take stock of the values to be imbibed by the growing generation of young men and women.

In the Angami Naga tribal society the main interest in every individual was his family, his clan and his village. He regarded this as his culture. He was closely attached to his land, to the system of land-tenure, to the arrangement for the government of his village, the organization of cultivation, the administration of justice through the village court or council, and had strong religious beliefs. The Angami society was once characterized by its community, sense of justice, equality, integrity, hard work, honesty and religiosity. In such a society one finds a sense of belongingness because all the important activities affecting individuals and the community are done together, keeping in mind the welfare of the village community. Every individual felt responsible towards the welfare of the village. It is not untrue to say that majority of the Angamis still feel the attachment to ones village. Unfortunately, the rich old customs and traditions are slowly disappearing or are been modified beyond recognition and many good old beliefs, which for ages had been held closed, are being forsaken. There are a number of values within the village life of the traditional Angami that needs recognition which can find inspiration for social service and faith in the future. Re-interpretation and re-evaluation of the past that are most needed. It is, however, especially important in the world of today that this effort should not be restricted to one single source or culture only but necessary to draw upon varies forces and cultures which have emphasized among other things, the dignity of the individual, equality and social justice.

1.9.4 Conclusion

What is required is that our traditions should be properly rediscovered, analyzed, assessed and reinterpreted with a view to selecting those that can be blended with the modern concepts and values. The things, principles, values, etc., can be valuable irrespective of their being traditional or modern. Values are and will always be in the process of evolution. New trends will emerge every day. Therefore, we need to adopt the new trends, but not at the expense of the good age-old ideals and values. In this regard we can quote our first Prime Minister Pt. Jawaharlal Nehru, "can we combine the progress of science and technology with the progress of mind and spirit also? We cannot be untrue to science because that represents the basis of life today. Still less can we be untrue to those essential principles for which India has stood in the pass throughout the ages. Let us then pursue our path to industrial progress with our strength and vigour and at the same time remember that material riches without toleration and compassion and wisdom may well turn to dust and ashes."

Chapter-II

Review of related literature

2. Review of related literature

This Chapter is an attempt made to review the works done in relation to the areas of the present study. The studies reviewed have been presented in two sections, viz; Studies done in India and Studies done abroad.

2.1 Studies done in India

Bhattacharya, P. (1993). *Value Orientation and Modern Society*. Unpublished doctoral dissertation (education), Bardhawan University, Bardhawan, West Bengal.

This study discusses the failure of traditional method of value orientation and inculcation of modern values. In the traditional method, emphasizes has been given on literature, mass media, respect, and worship of the model, speech and action of great men. In a modernized society emphasis has been given on family, institution and society oriented values, i.e. humanitarian values to solve basic problems. Importance has been given to the source of modern values, i.e. conventions, legislations, popular movement and revolution. Lastly stress has been given on the inculcation of humanitarian values for peaceful co-existence of modern society through 'attitudinal modernity' along with institutional and technological modernity.

Dalal, M.S. (1990). *A comparative study of inter-generational differences with respect to some personal beliefs, social attitudes and values prevalent among individuals of varied cast, sex and residence*. Unpublished doctoral dissertation.(psychology). M.S University, Baroda (Vadodara). Gujarat, India.

It has been observed that there exists a constant and consistent rift between younger and older generations. This is felt more in the present time due to rapid development in science and technology. One outcome felt by the word community in general is the erosion of beliefs and values, which were primarily reared upon intellectual foundation laid by religion. The present study was undertaken mainly with a view to study the impact of inter-generational gap, sex and caste and residential area of the respondents on some personal beliefs, social attitudes and values. It concluded that the younger generation was found to be having more progressive outlook. In the area of religion, child rearing,

social values, family planning, social customs and tradition and the structure of family and marriage, both male and female possess similar progressive outlook. In the attitude areas of social values, status of women, social customs and tradition, young old relationship, marriage, social beliefs or attitudes, caste system etc., rural group was found to possess a more progressive outlook than the urban one.

Devi, I.W. (1999). *Meitei revivalism in Manipur*. Unpublished doctoral dissertation (Political science), Manipur University, Imphal, India.

The thesis appreciates the revivalism in Manipur. The scholar discusses the characteristics of ancient Meitei culture and identifies the place and position of the Meiteis in the Indian social and political system. She discusses the cultural and traditional values of the Meiteis. She portrays the changes that are taking place in the state. She also discusses the factors responsible for socio-economic changes and highlights the different forms of revivalism taking place in Manipur.

Dewan, Dick Bahadur (1988) *Education in the hill region of Darjeeling, West Bengal : Its Development and the Present Status*. Ph.D. (Education), Viswa-Bharati. India.

Objectives were:-

1. To observe the characteristic features of the area under investigation and to know the ethnic composition of the people as well as to trace the traditional and indigenous form of formal education that might have prevailed in the area.
2. To survey the educational activities of the Christian missionaries.
3. To find out the socio-cultural forces behind its educational development.
4. To have a clear picture of the present status of its educational development.

Major findings- Darjeeling district has developed tremendously in its educational achievements in all areas of education, especially in the areas of primary and female education.

Diwadi, C.B. (1983). *An investigation into the changing social values and their educational implications*. Unpublished doctoral dissertation (education), Gorakhpur University, U.P, India. In M.B. Buch (ed).

The result of the study indicated the place of residence, that is rural-urban had a close relationship with the values, such as religion, ethic, cultural, political and educational. Sex also plays an important role in development of values. Women were more religious, ethical and cultured, and keenly interested in societal problems compared to men. The old values were not shared by the modern youth. The traditional, caste wise occupational structure was no longer liked by students.

Students favoured change in the old curriculum and liked co-education, and opposed traditional system of education.

Hazarika, N.R. (1997). *Social and Cultural changes among the Muslims of the Brahmaputra valley (1874 – 1947)*. Unpublished doctoral dissertation (History). Dibrugarh University, Dibrugarh, Assam, India.

The objective of this thesis was to trace the social and cultural changes the Muslims of the Brahmaputra underwent. The first chapter discusses the history of Assam and in particular the Brahmaputra valley. It also discusses the administrative changes made by the British. The third chapter discusses the demographic changes and the position of the Muslims during the period. The condition of the Muslim society before the British arrival has been discussed in the fourth chapter. In the last chapter, the scholar concentrates on the twin concepts of Islamisation and westernization.

Kammei, T. (1998) *Social and Cultural life of Zeliangrong, with special reference to the Rongmei Nagas*. Unpublished Doctoral Dissertation (History), Manipur University, Imphal, India.

The basic and primary purpose of the present study was to investigate the social and cultural life of the Zeliangrongs. The first two chapters discuss the origin. The third and the fourth dealt with the pre colonial village set up and the alien rule they were subjected to. The scholar also highlighted the social changes discernible among the people.

Ketholesie. (2001). *A study of the Policy, Society and Economy of the Angami Nagas Under the British Rule*. Unpublished Doctoral Thesis (Philosophy of History). Nagaland University. Nagaland. India.

The objective of the research is to study the Ancient Angami polity, their village Administration, their social institutions, their economic conditions and the modification or even the transformation of the systems in the light of the British rule in the Angami Hills. The Study traces the physical geography of the land, which had a great bearing on its history, the traditional system of administration, the social structure and economy of the Angami people. It highlights the pattern of Administration and the transformation of the Angami political institutions under the British rule, the introduction of Christianity and the beginning of formal education.

Lalrinkiri. (1989). *A study of socio-cultural correlates of modernity in Mizoram*. Unpublished Doctoral dissertation (sociology), North Eastern Hill University, Shillong, Meghalaya, India.

In this study an attempt was made to investigate the extent to which selected social attitudes have been transformed from traditional attitudes under the impact of education. Several variables such as family type, income, socio-

economic status, parental education, media exposure, urban orientation, social participation and contact have been taken to fulfil the objective of the study. The opinion of 800 Mizos were taken on co-education, sex education, women employment, family planning, and the Mizo mode of mate selection were analyzed. It was observed that the education was effective in moulding the attitudes of subject towards modernity. Except religion, marriage and status of woman, all other variables have been affected by education.

Parmar, M.S. (1986). *Sociological study of social values and aspirations of students of colleges of rural background*. Unpublished Doctoral dissertation (Sociology), Avadh University, U.P. India.

The objective of the investigation was to make a sociological analysis of values and aspirations of youth in the changing rural environment. Findings revealed that acquisition of knowledge was the aim of education. There seems to be a close relationship between education aspiration, social class, caste and sex. For success in one's profession, health, family background and behavior were considered the significant factors. A positive correlation seemed to exist between social class, caste and sex, and aspiration for profession, material possessions and income.

Modak, Amiya (1989). *Nepali women's response to social change since 1974: A study of the sociology of education of hill women with special reference to Kurseong area*. Ph.D. (Sociology), University of Calcutta. India.

Problem:- This is an attempt to study the Nepali women's response to social changes and the role of education in the social and economic development in the hill area.

Major Findings:-

1. The women were largely employed in the terrace cultivation in the hill areas of West Bengal. The present education system and the pattern of modernization did not change their harsh work-profile.
2. Women in urban areas, being educated, took up jobs and entered the informal sector. The entry of women into the informal sector was a significant feature of social change.

Prajapati, G.K. (1982). *Impact of education on the social, economic and political changes among scheduled caste: a case study of Donapure sub division*. Unpublished doctoral dissertation (education). Patna University, Patna, Bihar, India.

It was observed that the education has failed to lose caste tie due to reservation policy. Inter-caste marriage, giving up drinking, political consciousness, acceptance of dowry by educated youth, preference towards high salary job and

professional mobility among educated schedule caste were also observed from the study as the impact of education.

Prasad, S.N. (1986). *Krishnayan main chitrit samaj, rajneeti aur sanskriti: Ek adyayan*. Unpublished Doctoral dissertation (Hindi), Rani Durgawati, Madhya Pradesh, India.

The study presents the variety in society, the richness in culture and the multi faceted political depicted by the Krishnayanankavya, with its significance in today's contexts. Analysis has been made of the poetry of Krinayan with implications for the society, politics and culture at all times. Administrative and social values as presented in Krishnayan have been critically analyzed. The significance of the philosophy of 'unity in diversity' in developing the values of patriotism and spiritualism, in the achievement of salvation, have been highlighted, with reference to the teachings of Lord Krishna in Gita as visualized through the Krishnayan poetry.

Roy, Apuno Chase, (2004). *Women in Transition. Angami Naga women from 1878 to the Present*. Published D.Th. dissertation by the Author, Mission Compound, Kohima, Nagaland. India.

This study is based on the analysis and the impact of Christianity on the status of women among the Angami Naga women of Nagaland. It investigates the nature of the changes that have taken place in the status of women over more than a hundred years and analysed the role of Christianity in those changes. Context B&C, of Chapter II, highlight Traditional Angami society; Role of Women; marriage and family life; moral character of women; Traditional Values; Indigenous social institutions and their values. This study reported that the Angami society had been male dominated had not meant that women's secondary statue was deplorable; Values such as independent, democracy, honesty, compassion, respect, obedience of prohibitions, competitive spirit, politeness, moral conduct were important and had been passed down through the years by oral tradition.

Saad, D. (1982). *Puranon mein lok kalyankari rajya ki avadharana*. Unpublished Doctoral dissertation (political science), Vikram viswavidyalaya, Ujjain, Madhya Pradesh, India.

This work is based on the analysis of the various values established by the great epics of the Hindu mythology applicable in today's context. Each and every epic states its philosophy of a kingdom that is truly a prosperous nation. The study reveals all the epics, define a prosperous nation as the one where there exist values like social welfare, social justice, humanism and equality for all. The researcher has made an extensive study of the various kinds of kingdoms that existed during different ages and how they prospered or face downfall.

Som, S. (1992). *Samudaay mein anchalik sangathanon ki bhoomika (Bilaspur nagar ke pravaseeya bangali sangathanon ke vihesh sandarbh mein)*. Unpublished

Doctoral dissertation (sociology), Rani Durgawati Vishwavidyalaya, Jabalpur, Madhya Pradesh, India.

The study gives detail information on the classification of the organization and the formation of communities based on the same. The study is based on the psychological aspect of the social organizations formation; its functioning and its importance for any society or region and the people living there in Bilaspur. The importance of cooperation and concern for others has been highlighted for the healthy functioning of an organization.

Singh, Angad (1988). *A study of the relationship of modernisation with academic achievement, intelligence and socio-economic status of under-graduate students*. Ph.D. (Education) Avadh University. India

Objectives were:-

1. To find out the relationship between the attitudes towards modernisation and the academic achievement of under-graduate students.
2. To find out the relationship between the attitudes towards modernisation and the intelligence of under-graduate students.
3. To find out the relationship between the attitudes towards modernisation and the socio-economic status of under-graduate students.
4. To compare the attitudes towards modernisation of under-graduate students with respect to different aspects. Viz., area, sex, caste and religion.

Major findings:-

1. The higher the academic achievement, the greater is the level of modernisation.
2. Intelligence plays an important role in keeping pace with the attitude towards modernization.
3. The higher the socio-economic status, the greater the level of modernisation.
4. Urban and rural students did not have different attitudes towards modernisation.
5. Female under-graduates had more modernised outlook than male under-graduates.
6. Under-graduates belonging to the upper and scheduled castes had significantly different attitudes towards modernisation.

7. Hindu under-graduates had a much more modernised outlook than Muslim under graduate
8. The under-graduates wished to modernise only certain aspects of their views and activities.

Shimmi, Roland. Y.L. (1988). *A comparative History of the Nagas, from Ancient period till 1826*. Published Book (Tribal studies of India Series; T-28). New Delhi. India.

This book is a study based on the authoritative books and the culture of the Nagas in general. The author has recorded growing details of the Naga Hills and the features of its people; their historical and probability of origin; their racial affinities; geographical spread out; customs and traditions; religion; principles of administrative system; weapons and equipments; the traditional Naga philosophy and the relationship between various tribes around Nagaland.

Sharma, Manju Lata (1992). *Value orientation, socio-economic status and culture in relation to personality needs*. Ph.D. (Psychology), Agra University. India.

Objectives:-

1. To study value orientation in relation to personality needs.
2. To study socio-economic status (SES) in relation to personality needs.
3. To study culture in relation to personality needs. (the four needs selected were: need-affiliation, need-change, need-order and need-achievement)

Major findings:-

1. Need-affiliation, need-order and need-achievements were more prominent in the rural culture, irrespective of their values and socio-economic status (SES). Need-order was more prominent in those persons who higher SES, irrespective of their value and culture.
2. Need-affiliation was more prominent in those persons who belonged to the rural culture with low-theoretical, economic and social values.
3. Need-change was more prominent in those persons who belonged to rural culture and high economic value.
4. Need-achievement was more prominent in those persons who belonged to the rural culture and high religious value.
5. Need-change was more prominent in urban people with low SES.
6. Need-affiliation, need-achievement and need-order were more prominent in the high SES group.

7. Need-affiliation was more prominent in those persons who belonged to the rural culture, low social value and high SES.

Thangkhan, S.T. (1993). *Traditional and customs of the Paite in the trans-border areas of India and Burma*. Unpublished Doctoral dissertation (History), Manipur University, Imphal, Manipur, India.

The dissertation highlights the customs of the Paites living in Manipur and Myanmar. The first two chapters deal with social institutions. The third chapter explains the bachelor's dormitory, which is the most important institution for the youth. The fourth chapter discusses the role of the village chiefs and administration. It also deals with the laws of succession and inheritance, marriage and divorce, and the procedure for settlement of disputes.

Tiwari, S.C. (1984). *Varnashram shiksha vyaawastha tatha adhunik yug mein us ki upayogita*. Unpublished Doctoral dissertation (Education), Sampurnanand Sanskrit University, India.

Findings revealed that the aims of Varnashram system of education were development of innate capacities, religion sentiments, character, personality, preservation and propagation of literature and culture, and fostering of practical skills along with civic responsibility. The Varnas or caste was determined by the karma and not by one's birth. Individuals were free to get education according to their interest and aptitudes. In the later period, many defects crept into this system, e.g. Dominance of religion and education, neglect of secular knowledge, development of disrespect for craft and craftsmen, negligence of mass education and local language and rigidity and a narrow outlook in this system of education.

Verma, H.R. (1997). *Attitudes towards modernization in relation to alienation, achievement, motivation and value of rural educated youths of H.P.* Unpublished Doctoral dissertation (Education), Himachal Pradesh University, Shimla, Himachal Pradesh, India.

The findings of the study reflected that the non-schedule caste rural educated youth with higher level of education of the family have more favourable attitudes towards modernization than the schedule caste rural educated youth and higher level of the education of the family. The rural youth having high value score have significantly more favourable attitude towards modernization than those with low value score. The study concluded that there is a strong association between attitude towards modernization and values, alienation and level of education.

2.2 Studies done abroad

Albán Loway, Norman Elsa (2002). *Intergenerational transmission of values through adages in an Ecuadorian family*. Ed.D., Andrews University.

This study explored the function of adages on intergenerational value transmission. The study documents a method used by parents and grandparents to pass on their wisdom to young generations. While the role of the family in the transmission of values has been researched, the use of adages, long practiced as a traditional parenting method, has not been studied.

This study uncovered groundbreaking theory on the effective, traditional parenting method of teaching values through adages. Mothers are portrayed as the main value transmitters in the family, frequently using common adages in teaching moments during early childhood. Some of the values transmitted through adages were: diligence, justice, faith, hard work, respect, gratitude and love. The findings of this study support adages as a useful tool in value transmission to new generations.

Al-Sharideh, Khalid A. (1999). *Modernization and socio-cultural transformation in Saudi Arabia: An evaluation*. Ph.D., Kansas State University.

This study attempts to assess the macro-social change process of industrialization and urbanization on the socio-cultural transformation of Saudi Arabia. The debate is how change is perceived and interpreted in Saudi Arabia is still unresolved. The first line of argument defines the transformation resulting from this social change processes on of displacement. In other words, the process of industrialization and urbanization has served to displace "traditional" social and cultural practices. The second line of argument- the resistance school of thought- is the exact opposite of the above.

The findings of this research confirm that there were tendencies- among respondents- for resistance, replacement and partial change. On such cultural variable affected is the kin-based marriages that were a predominant feature in the past are now increasingly replaced by exogamous marriages among both change agents and "resistors". It has also been shown that a number of practices have experienced partial change (e.g. Women's employment, the choice of husband, and decision making) which cannot be squeezed into the two schools of thought mentioned above. It is, however, important to note that religion has demonstrated an ability to accommodate change without the elimination or compromise of core religious tenets. Religion/ Religious practices seem more resistant to change, while various practices having more to do with non-religious activities do seem to be changing.

Bailey, Arthur Allan (1999). *Misunderstanding Japan: Language, Education and Cultural identity*. Ph.D. The University of British Columbia (Canada).

The purpose of this work is to expose the roles of education and language in the creation of Japanese cultural identity. Education means first "schooling" but it also expands to include all cultural learning. In the attempt to unravel the inter-relationships of abstract concepts such as education, culture, identity,

language and Japan, our understandings are necessarily influenced by our own education. Attempts by the educated elite of our culture to understand other cultures, constitutes the intellectual conflict of interest that questions academic conventions, such as objectivity. The second part of the dissertation examines how the language of Japan and foreign language education in Japan influence the formation of Japanese culture identity. The third part explores how ideological debates, such as those about education, nationalism and internationalization play a role in forming cultural identities. Concluded, that identities are constantly contested by voices from both within and without the "imagined communities" of cultures. This contest is in progress even before we came to study "culture".

Biggs, R. Eric (2000). Ph.D., *Emerging culture: Understanding acculturation of an acquired organization*. California School of Professional Psychology – Berkeley/Alameda

This study examines the cultural change process that a start-up company went through in becoming acquired by Cisco Systems, a global computer networking corporation. The focus of this study is on acculturation, the change process when two autonomous cultures come into contact and an exchange occurs of cultural knowledge and practices. The acculturation process of an acquired organization is interpreted through three phases: pre-acquisition phase- original culture, acquisition phase-transitional culture, and post-acquisition phase-emergent culture.

From this process, thirty-four cultural themes and nine meta-themes emerged that described the acculturation process of an acquired organization. Meta-themes of the original culture are independence and freedom, openness and respect, and energy and momentum. Meta-themes of the transitional culture are fear of change, shift of identity, learning a new culture. Meta-themes of the emergent culture are integrating cultures, nurturing the organization, and motivating and retaining talent. From this ethnographic study of an acquired organization, recommendations are made for future acquisition integration.

Blignault, Madelaine Hildegarde (2002) *A family ecology approach to the transmission of values and value priorities of certain young adult South African women*. Ph.D., University of Pretoria (South Africa).

The purpose of this study was to determine, within the family ecology perspective, the priority values of a group of young adult females and to identify the family members involved in the transmission of these values. A literature review was conducted on values, the role of culture in values, the family and the theories related to the development of values in the young adult.

The most important findings were:-

Value priorities:-

1. Important value categories: religious, occupation, relations, bodily, life, economy, morality, self, safety, intellect, time and space, the law and disposition.
2. Less important value categories- culture, recreation, nature and aesthetics.
3. Least important value categories- national, authority and politics.

Transmission of values:-

4. Mothers play an important role in values related to socialization, while the role of the father is of lesser importance due to various factors.
5. Nuclear and extended family members participate in transmitting values
6. The school and church are important in transmitting religious values.
7. The media, role models and friends transmit values related to politics, nature and self concept.
8. The inter-relatedness of value categories and the important influence of context were discussed to develop models and theories.

Coté, Charlotte June (2002). *"It's who we are". Makah and New-chah-nulth whaling: A History*. Ph.D. University of California, Berkeley.

The study analyses nations of culture, tradition and identity within the context of Makah and New-chah-nulth whaling, a process of change and adaptation. Positing that cultures and traditions are not static and fixed, but are fluid and adaptive. Makah and New-chah-nulth whaling ceased in the 1920's but was revived in 1999. Even though Makah and New-chah-nulth whaling ended, the tradition was maintained through a process of re-articulation, demonstrating the flexibility and fluidity of Native culture and traditions. Today, the whaling tradition remains a cultural aspect of Makah and New-chah-nulth identities, with whaling providing a symbol of tribal resiliency, adaptability and cultural survival. The study posits Makah and New-chah-nulth as active agents in their history, controlling or attempting to control, the modifications to their societies. Understanding how the Makah and New-chah-nulth people re-articulate their whaling tradition to fit their pressing needs of their contemporary communities provides an important model for scholars studying changes it relates to Native culture, tradition, identity and society.

Fountaine, Steven John (1999). *In their own best interests: A case study of a community, its values and its school*. Ph.D., Arizona State University.

This case study explores the relationship between the values of a community and its effects on school policy. It is a story of a rural community where segregation and community control came to be the paradigm for the best interest of those in town long obsessed with preserving the status quo.

The purpose of this qualitative study was to achieve a better understanding of the value systems, priorities and moral principles that guide curriculum and decisions that affect school policy at the elementary level.

The study contributes to the literature on the influence of community values on education. While research has often focused on the historical consequences and implications of religion and government in education, few studies have explored the implications of the changes brought on by the value systems. This study describes how competing values in the community affect educational policy and practice.

Han, Sangwoo (2001). *Cultural heritage mangement in South Korea*. Ph.D., University of Minnesota.

This study identifies present problems in South Korean culture heritage management. It proposes improvements in heritage management procedures that are consistent with the characteristics of the Korean cultural heritage and South Korean situations.

The first part of the study reviews characteristics of South Korea's cultural heritage and its present management. It begins by providing basic definition of cultural heritage and cultural heritage management, and by reviewing the value of cultural heritage and the importance of cultural, heritage management. It also reviews cultural heritage management systems and programmes from around the world to better understand the diversity of strategies that are being adopted to preserve cultural heritage. It then surveys cultural heritage management in South Korea in terms of its history, current legislation, administration and practice. Problems with these practices are outlined at the end of this part of the study. The development of human resources for cultural heritage management is considered an especially important part of these new approaches. The study concludes by reviewing the relationship between the public and the preservation of the cultural heritage. It proposes an increase in the public participation in heritage management and an increase in the heritage education in South Korea.

Kidd, Sarah Alice (2002). *The search for moral order: The Panic of 1819 and the culture of the early American republic*. Ph.D., University of Missouri-Columbia.

This dissertation is a cultural study of an economic disaster, the Panic of 1819. The Panic created a crisis in the culture of the early American republic. It generated confusion over the cause of hard times and produced a barrage of attempts to implement moral remedies. It created a sense of frustration regarding lifestyle, values, personal conduct, business practices, and future promises of

prosperity. Business leaders, social commentators, and moral guardians commended virtuous poverty while casting shame on those who lost money or needed public assistance. Creditors and debtors clamoured for government sponsored relief measures while ardently defending the rights to individual private property.

The confusion and ambiguity created by the Panic produced a search for order, character and stability. Ignorance about the Panic's fiscal roots led contemporaries to conclude that morality, or lack of it, was the cause of hard times. Many believed that citizens had strayed from the principles of hard work, responsible spending, and plain living by borrowing tremendous amounts of money swindling friends and neighbors, and engaging in economic speculations to satisfy an insatiable thirst for wealth and power.

Karola, Anna Marguerite (2002). *Developing appropriate child-rearing practices within the Arab world to assist with integrating traditional culture with the need to accommodate the cultural shifts required for living within the twenty-first century*. Ph.D., Union Institute and University.

A traditional society, the Arab community is struggling with its transition from a Bedouin pearl diver/merchant heritage, primarily nomadic in nature, to an enormously wealthy and privileged lifestyle. In addition, the influence of technology, and the increased availability of wealth with its ensuring privileges makes it nearly impossible for any culture to maintain isolated from the influences of the westernized world. Necessarily to confront not only the issues of value differences but also the difference between modernization and westernization.

As it is imperative to understand and respect the cultural differences of the Arabs while at the same time recognize that change within their culture is inevitable. The PDE sought first to develop an understanding of the Arab world and how it differs from the western culture. By studying the history of the Arabs, the Islamic religion and its influence on the people, language, educational systems and treatment of children; as well as the Arabic language and cultural influences it presents in education, child-rearing practices and in the assessment of academic difficulties

Lee, Yoon Sun (2000). *Korean child-rearing practices in the U.S: An ethnographic study of Korean immigrants in the cultural transition*. Ed.D., University of San Francisco.

Universally the goal of child-rearing is to raise a culturally relevant adult. Culture influences child development across diverse societal contexts and the adopted culture affect traditional child-rearing practices in the culture of origin.

Korea, as a collectivistic culture, has focused on the value of the ideal person who is harmonious and obedient within the hierarchical human

relationship. This system does not stress the independence and autonomy of the individual which is characteristic of the mainstream American society. Korean immigrant parents encounter the dilemma of acculturation in the cultural transition stage in order to survive in the U.S. Their successful introduction to the change has to be based on a new paradigm consistent with ideas that were inherited from the past, are reproduced in the present but recreated and modified for American born Koreans.

Findings in this study showed that:-

1. Koreans follow the ways of their parents' authoritative family centred, male-dominant and high academic achievement oriented child-rearing practices in the U.S.
2. Korean parents encounter cultural clashes caused by life stress, language barrier, isolated life, etc.
3. Korean parents suggest a new definition of the "ideal person" as being a Korean American within the mainstream cultural context.

Maina, Faith Waiyego (1998). *Placing culture at the centre of the Kenyan Curriculum: A Participatory action research inquiry*. Ph.D. The University of British Columbia (Canada).

Most societies around the world strive to transmit their culture and world views to succeeding generations through education. This is important because individuals with strong cultural identities become independent and self-reliant people who are functional in their own environment. People who have little sense of their cultural identity, or have been alienated from their culture often become dependent and lack the skill of meaningful survival in their own environment.

Societies that have suffered colonial discrimination in the past can find themselves socializing their children with the cultural values and the world view of the colonizing power which obviously undermines their own cultural identity. In the republic Kenya, their problem has been acknowledged and documented by academics and education but there seems to be a lack of political will to make effective and lasting changes to the curriculum.

This study explored the kind of curriculum that fosters cultural relevance. It examines ways in which Kenya can become a place in which cultural values, knowledge, skills and beliefs that provide foundation for identity can be understood, defined and interpreted. Tapping the local resources to enrich the school curriculum in Kenya – by using the local resources, the learner began to view the local knowledge and skills as being important to school knowledge.

The thesis documents, some of the struggles tensions and frustrations associated with participatory action research for educational change. This research

makes clear that experiential knowing emerges through participation with others and people can be self-reflective about their world and their actions within it.

Shroff-Mehta, Preeti N. (2002). *Mapping local knowledge in Indian rural development*. Ph.D., State University of New York at Buffalo.

The focus of the study is to map local knowledge diversity and identify institutional constraints in adapting diverse local knowledge in global development. The study builds on a range of knowledge epistemologies that have influenced the policy and practice of development over the years. It argues that historically 'marginal' and 'lost' are being revived within the diverse local communities and that the future global development efforts will embody an active negotiation between the established and emerging knowledge. The field research analyzes the tacit knowledge dimensions and a range of local knowledge innovations within the rural communities in India.

The study discusses four distinct aspects of local knowledge cognition:

1. Local perceptions of knowledge(s);
2. The nature of local knowledge production;
3. The local knowledge innovation context;
4. Institutional constraints in adapting local knowledge in global development.

The discussion in the study raises a complex array of theoretical and methodological concerns such as mechanisms required to create favorable environments that would facilitate local knowledge orientations within global development and the role of theoretical constructs and academic conceptualization (concerning formal and informal knowledge) in relation to development practices. It recognizes that there is an urgent need to challenge the politics of knowledge production in development practices and to address the issues of mainstreaming marginal knowledge traditions in education. In conclusion the study points out the grassroots' indigenous and innovative practices reflect a synthesis of modern, traditional, formal and informal knowledge systems.

Thao, Yer Jeff (2002). *The voices of Mong elders: Living, knowing, teaching and learning within an oral tradition*. Ph.D., The Claremont Graduate University.

The study focused on the ways that the elders used to preserve their traditional values, culture and language as well as the challenges they encounter in the institutions of a literate society such as the United States. This study also explored the key issues of survival of the Mong kinship organisation, clan systems, spiritual welfare, and values.

Interpretation of the conversational data and the story telling context, resulted in the identification of several themes about songs, religion, weddings, funerals, social lifestyle, kinship, and clan structures, as well as the obstacles the elders encountered in U.S. Institutions.

The researchers found that knowing oral traditional values gives a sense of cultural balance and identity to the Mong within the society. The researchers concluded that without the presence of elders to pass on their sacred knowledge and wisdom to the younger Mong generation, the Mong can no longer perform traditional rituals, know their culture, have an identity, and maintain strong kinship ties. The researchers also found that the elders used to play a very important role in the Mong society, a role that kept Mong connected with their ancestors' spirits, allowed them to live with spiritual protection, and keep their balance in nature. Hence, the elders are truly a remarkable resource to the Mong people, a library of Mong culture, language, religion, and customs

CHAPTER – III

Methodology

3. Procedure and Methodology

3.1 Need and significance of the study

Social and cultural traditions provide the purpose, meaning and rationale to the life of the people. It plays a vital role in shaping the various institutions in a society. The social institutions, customs, beliefs and values blend together to form the total social and cultural traditions of the people in a society. These traditions guide and determine the thinking, attitudes and beliefs of the people, which in turn regulate and monitor the people's way of life in resonance with the approved social norms of human life.

There are multiple origins of values but our values owe a great deal to our culture. There is a close link between values and culture. Values originate from culture tenets and help to shape and maintain the cultural structure of the society. On the other hand culture conditions the various values developed by the individual. The present society is undergoing a period of transition where desires, behavioural patterns and social structures are altering. These changes have brought about fragmentation of values. So also the rapid changes and refinement of science and technology has generated a conflict between traditional and modern values among the young. Even the educated elites have difficulty in resolving the conflict between traditional and modern values. One should keep in mind that social and cultural traditions are not in conflict with modernity. But, misconceived notions of modernity along with rapid development of science and technology and subsequent industrialization have caused great threat and danger to our age old morals and values. In the changed social set up, definitions of the valuable values stand questioned.

Naga tribes, in general, and the Angami tribe, in particular, had been known for their unique socio-cultural traditions and values. They were a close knit society. They depended on hard work, work culture, social justice, loyalty, honesty, courtesy and respect, cooperation, cohesiveness and had a sense of oneness and unity with an independent outlook. This indicated a society with strong value patterns. Unfortunately, the rapid changes in the social set up, blind imitation of the west, influences of mass communication and subsequently, leading to misconception of modernity has brought about deterioration of the worthwhile values. As a result of which the whole life system has been changed in the process of development due to diffusion, accumulation, adoption and assimilation of the western beliefs and culture. Every society has good as well as bad elements and

no society or individual can be completely satisfied with their ways of life. But when the evil aspects overtake the good aspects of life the society breaks down. In the midst of rapid changes in the Naga social scenario, there are many bad elements creeping in. To substantiate, it is worthy to mention a few- greed, crime, corruption, extortion, self-centeredness, exploitation, materialistic attitude, political corruption, alcoholism, drug addiction, juvenile delinquency, rape, , conflict, anxiety and depression, loss of the will to work, lack of trust and respect, fatal diseases, decline in peace and harmony, environmental degradation, etc.,. There is a progressive erosion of values resulting in pollution of the public life. These are all signs of malfunctions in the society.

Therefore, there is an urgent need to undertake a study analyzing socio-cultural traditions and the value pattern of the people. It is the need of the hour to rediscover some of the age old good values of the society which will be important in the functioning of a modern society. So also, it is important and necessary to replace or modify or reinterpret some of the old values and to assimilate new values for the developing society. If desirable value system based on rich cultural traditions are identified and promoted among the young modernized generation, it will not only reduce a number of ill factors in the society but will enhance efficiency and productivity in all sectors, industrial, agricultural, service sectors etc., and at the same time, preserve our cultural heritage.

Thus, based on the knowledge gained through review of related literature and the conceptual framework, the present study has been designed.

3.2 Statement of the problem

Studies and researches have been conducted through various disciplines on the history, society, cultural and traditions of the tribes of Nagaland. It has contributed to literature and has widened the knowledge of the research scholars and readers who are interested in the subject. It has also encouraged towards further and newer studies of the tribes on various areas of interest. This study is also relatively new and very few studies have explored the value patterns of the Naga tribes. The study investigates the various inherent values in the ways of life, beliefs, customs and traditions of the Angami tribe.

The study thus, undertaken is entitled, 'A Study of the Socio-cultural traditions and the value patterns of the Angami Nagas in Nagaland.'

3.3 Objectives of the study

The Following are the objectives of the study:-

1. To study the various social institutions and to analyse the value pattern inherent in the Angami tradition.

2. To find out the important traditions of the Angami tribe relating to human values and to consider these values in the context of modern education.
3. To bring out a synthesis between traditional and modern values of the Angami tribe.
4. To suggest measures for inculcating values in the present generation.

3.4 Definition of the terms used

i. Socio-cultural traditions: Social traditions are traditions relating to the relationships and behaviours of the members of a group or society. Cultural traditions are established traditions connected with the values or preferential modes of thinking, believing and behaving of the people. The socio- cultural traditions of the society, here, is in relation to the ways of life of its members, the collection of ideas and habits which they learn, show and transmit from generation to generation.

ii. Angami Nagas: The Angami Nagas are one of the major tribes of Nagaland. It is the fourth largest Naga tribe. The Angami villages are concentrated in central and southern part of Kohima district and some parts of Dimapur district. There are 62 villages in the Angami area, and these are categorised into four regions.

1. Chakhromia group comprising of 22 villages
2. Northern group comprising of 19 villages
3. Southern group comprising of 11 villages and,
4. Western group comprising of 10 villages

iii. Value Pattern: value pattern may be defined as a model/system or a guide for values and conventions that embody the fundamental values of the group. It is a set of values which are practiced or considered worthy of practising and worthy of imitation. Value pattern is also a set of values consistent in nature or characteristic of a group. It may also refer to a composite of traits or features which are inherent in the various ways of life, beliefs, customs, habits, etc which are characteristics of a group. The value pattern here could be looked upon as those values inherent in the various ways of life of the Traditional Angami society.

3.5 Delimitation of the study

1. The present study is delimited to the Angami tribes residing in Kohima and Dimapur districts of Nagaland, and covers all categories of Angami tribes- namely, the Southern, Western, Northern and Chakhro Angami. It may be mentioned that Angami tribes are residents of Kohima district and many Angami tribes are also settled in parts of Dimapur district.

2. The study is also delimited to respondents starting from age 20 onwards who are deemed to have sufficient understanding of Angami culture and values and able to express their opinion on the same

3.6 Methods and Procedures

The effectiveness of a research depends on the method and procedure followed. It includes population of the study, sample and tools to be used, data collection and statistical techniques to be applied.

3.6.1 Population

Population for the present study constitute the Angami tribes of all the four regions (Chakromia, Northern, Southern and Western Angami), covering 62 villages spread in Kohima and Dimapur Districts.

3.6.2 Sampling

The samples will consist of 400 Angamis drawn from different walks of life. Sampling will constitute the Angamis from all the four regions of the following categories. 40 resource persons were also carefully selected to gather authentic information.

- a. Students- 50 Nos.
- b. Teachers-50 Nos.
- c. Other Profession-50 Nos.
- d. Women organisation-50 Nos.
- e. Youth organisation-50 Nos.
- f. Religious leaders-50 Nos.
- g. Village council, Village Developmental board and Village Educational council-50 Nos.
- h. Senior Citizens-50 Nos.

Total No of respondents of the questionnaire – 400 Angami People.

Total No of resource persons interviewed- 40 carefully selected people of the Angami tribe.

3.6.3 Tools of the Study

The tools were developed to gather facts and information suited to the undertaken study. The tools of the present study include a set of questionnaire,

a structured interview schedule and information through various sources. The following are the two developed tools.

1. Questionnaire: A set of questionnaires developed by the investigator for eight categories of the sample. The major components incorporated in this Questionnaire were:-

- Background information.
- Socio-cultural traditions and religious values of the Angami
- Promotion of Traditions through modern religious institutions.
- Socio-cultural traditions, Marriage and family values.
- Socio-cultural traditions, gender their differences and values.
- Society and social values.
- Customary and Modern law & order and their values.
- Traditional and Modern status and values.
- Community work and social services.
- Indigenous institutions, education and values.
- Occupation, economy and values.
- Education and Modernisation.
- Desirable and undesirable values of the present society.
- Suggestions and inculcation of values.

2. Interview Schedule: A structured interview schedule was prepared for 40 resource persons. The major components incorporated in the Interview schedule were:-

- Religious beliefs of the ancestral Angami tribe.
- Importance of feast and festivals and its association to the socio-cultural and economic life of the people.
- Modern and traditional marriage system and practices.
- Traditional family systems.
- Status of women

- Traditional and modern administrative systems.
- Customary laws and its relevance in the present society.
- Indigenous institutions, its functions and values imparted.
- Traditional Art and Amusement.
- Traditional economic life of the Angami.
- Impact of Christianity and the effects Modernisation.
- Desirable traditional and modern values.
- Suggestions, preservation and inculcation of values.

3.6.4 Data collection

Data was collected from two sources:-

1. Primary sources: Data was collected from the primary sources were-
 - A. By administering the questionnaire and
 - B. By conducting the interview.
2. Secondary source: Data from the secondary sources was collected from books, journals, documents, papers written in relation to the study, office records, souvenirs, research works related to the study, etc.

3.6.5 Analysis of the Data

The data collected was analysed by applying descriptive techniques. Responses of the questionnaire were gathered and each and every item was calculated and converted into percentage. It was presented in tabular form.

The information acquired from the resource persons through the interview schedule and secondary sources (Books, records, documents etc) were also analysed and presented in descriptive techniques. This was followed by interpretation and discussion.

CHAPTER – IV

Analysis and Interpretation

4. Analysis and interpretation of the data

4.1 Analysis and Interpretation of the Questionnaires (Primary Data A)

This chapter deals with the presentation of analysis and interpretation of data, collected through the questionnaire. The questionnaire were analysed by counting all the responses and converting it into percentage. The analysed data is presented in tabular form. The information and list of values acquired from the questionnaire were also included.

The sample of the study was drawn from eight categories of respondents of different occupations. Each category comprises of 50 (fifty) respondents with a total of 400 (four hundred) respondents. All the respondents are from the Angami tribe and the data was administered to all the four areas of the Angami tribe (The Western, Northern, Southern and Chachroma villages). The different categories of respondents are furnished below.

1. Students
(College and University students)
2. Teachers
(Primary, Secondary and University Teachers)
3. Other professions
4. Youth organisations
5. Women organisations
6. Religious leaders
7. Village council, VDB, VEC
8. Senior citizens

The numbers of questionnaire collected were four hundred (400) in total. The percentages of each category under study are presented followed by the average percentage and presented in a tabular form.

Table No. 1
Socio- cultural traditions & religious values of Angam

Ancestral Angami were believers of/ show faith/ respected							
Sl. No	Respondant	Nature such as sun, moon, etc		Divine & evil spirits		Unknown Gods	
		yes	no	yes	no	yes	no
1	Students	34%	60%	80%	20%	70%	26%
2	Teachers	32%	60%	66%	34%	50%	46%
3	Other Professions	42%	48%	70%	22%	56%	40%
4	Women Organisation	72%	28%	64%	36%	72%	28%
5	Youth Organisation	60%	40%	80%	20%	70%	30%
6	Religious Leaders	58%	36%	72%	18%	58%	28%
7	VDB/VEC/ Village Council	40%	48%	94%	6%	50%	48%
8	Senior Citizen	40%	60%	90%	10%	86%	14%
	Average %	47%	48%	77%	21%	64%	33%

The above table reveals that 47% of the respondents agreed with the ancestral Angami as believers or that they show faith and respected nature as against 48% who did not agree. Majority of them agreed that the Angami ancestors were believers or showed faith and respected divine and evil spirits (77%) and unknown Gods (64%) as compared to 21% and 33% who did not think so.

Table No. 2

Socio- cultural traditions & religious values of Angami

Sl. No	Respondant	Paganism still Prevails in the village		Religious rituals, festivals, still celebrated in traditional custom		Traditional religion replaced by Christianity		Christians should give up all traditional bindings	
		yes	no	yes	no	yes	no	yes	no
1	Students	88%	12%	16%	64%	90%	0%	8%	72%
2	Teachers	58%	40%	14%	82%	90%	8%	4%	94%
3	Other Professions	74%	20%	34%	54%	94%	6%	8%	80%
4	Women Organisation	58%	30%	14%	50%	100%	0%	6%	94%
5	Youth Organisation	70%	30%	10%	80%	100%	0%	10%	90%
6	Religious Leaders	54%	28%	14%	72%	86%	0%	0%	100%
7	VDB/VEC/ Village Council	50%	44%	42%	68%	100%	0%	0%	100%
8	Senior Citizen	90%	10%	80%	20%	96%	4%	10%	90%
	Average %	68%	27%	28%	61%	95%	2%	6%	90%

The table shows 68% acknowledged the existence of Ancestral religion in the villages and only 27% of the villages denied the existence. 28% agreed that celebrations of festivals and performances of religious rituals were still being observed in the traditional customs but 61% not so.

Almost all (95%) indicated that the Ancestral religion has been replaced by Christianity and 90% of them agreed that as Christians one should not give up all traditional bindings.

Table No. 3

Socio- cultural traditions & religious values of Angami

Customs & disciplines still observed									
Sl. No	Respondant	Genna/penna		Taboos		Fortune telling		Cursing the offender/ill doer	
		yes	no	yes	no	yes	no	yes	no
1	Students	72%	24%	68%	24%	60%	36%	74%	12%
2	Teachers	58%	40%	44%	52%	24%	74%	30%	66%
3	Other Professions	62%	30%	46%	44%	36%	60%	30%	60%
4	Women Organisation	58%	42%	58%	42%	30%	70%	36%	64%
5	Youth Organisation	70%	24%	46%	54%	54%	44%	46%	56%
6	Religious Leaders	36%	18%	46%	18%	36%	18%	64%	18%
7	VDB/VEC/ Village Council	64%	14%	68%	22%	34%	66%	40%	60%
8	Senior Citizen	80%	20%	80%	20%	30%	70%	90%	10%
	Average %	63%	27%	57%	35%	38%	55%	51%	43%

The table indicates that there are customs and disciplines still being observed. 63% indicated observation of *Genna* and *Penie* (non-working days), 57% on observation of taboos, but 27% and 35% disagree to the observation of the customs. On the hand only 38% felt that fortune telling was still practiced and 55% denied its practice. Another feature being observed was cursing the offender or the ill doer 51% and 43% disagreed to the observation.

Table No. 4**Socio- cultural traditions & religious values of Angami**

Sl. No	Respondent	Christian Churches encourage and promote									
		Traditional language		Traditional attires & ornaments		Art & crafts		Folk dances & folk songs		Traditional food & drinks	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	94%	4%	96%	4%	80%	4%	78%	6%	64%	8%
2	Teachers	70%	28%	58%	40%	58%	40%	38%	60%	4%	90%
3	Other Professions	86%	4%	62%	34%	60%	30%	50%	40%	14%	80%
4	Women Organisation	86%	14%	72%	28%	72%	28%	50%	50%	42%	56%
5	Youth Organisation	80%	10%	80%	20%	80%	20%	30%	70%	10%	90%
6	Religious Leaders	100%	-	94%	-	94%	4%	90%	10%	14%	86%
7	VDB/VEC/ Village Council	98%	-	84%	-	84%	16%	90%	10%	94%	6%
8	Senior Citizen	96%	4%	96%	4%	94%	6%	90%	10%	60%	40%
	Average %	89%	11%	80%	22%	78%	19%	65%	32%	38%	57%

Table 4 reveals that the Christian churches encouraged and promoted traditional language (89%), traditional attires and ornaments (80%), art and crafts (78%), folk dances and songs (65%) but only 38% agree to encouragement and promotion of traditional food and drinks. 57% of them felt that the traditional food and particularly drinks were not encouraged by churches.

Table No. 5

Socio- cultural traditions & religious values of Angami

Christianity largely influenced													
Sl. No	Respondent	Formal education		Health & hygiene		modernization		westernization		Reduced superstition		Giving charity	
		yes	no	yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	94%	0%	96%	0%	94%	0%	80%	18%	100%	0%	94%	6%
2	Teachers	90%	7%	84%	14%	70%	24%	54%	46%	92%	4%	90%	8%
3	Other Professions	92%	8%	80%	20%	90%	10%	72%	28%	100%	0%	94%	6%
4	Women Organisation	86%	14%	72%	28%	92%	8%	50%	50%	100%	0%	94%	0%
5	Youth Organisation	80%	20%	86%	14%	84%	16%	50%	50%	86%	14%	84%	16%
6	Religious Leaders	100%	0%	96%	4%	100%	0%	90%	10%	90%	10%	100%	0%
7	VDB/VEC/ Village Council	100%	0%	100%	0%	100%	0%	90%	10%	60%	34%	76%	24%
8	Senior Citizen	100%	0%	100%	0%	100%	0%	80%	20%	100%	0%	100%	0%
	Average %	93%	6%	89%	10%	91%	7%	71%	29%	91%	8%	92%	8%

The influence of Christianity on formal education, Health and hygiene, modernisation and westernisation have been positively indicated as 93%, 89%, 91% and 71% respectively. In addition, 91% of the respondents agreed on Christianity being largely influential in the reduction of superstition and 92% on providing of charity to the church and the needy.

Moreover, the respondents mentioned that Christianity was largely responsible for developing a social relationship with all the Naga tribes, developing a broader outlook on life and inculcation of secular thoughts in the Angami society.

Table No. 6

Socio- cultural traditions & religious values of Angami

Sl. No	Respondent	Although increase in a no. of religious institution,there has been decline in morality		Traditional Angami people were honest, simple & maintained strict moral standard		Majority of the modern Angami people are dishonest, hypocrites & hostile	
		yes	no	yes	no	yes	no
1	Students	100%	0%	100%	0%	92%	8%
2	Teachers	78%	20%	86%	12%	38%	60%
3	Other Professions	72%	28%	98%	2%	70%	24%
4	Women Organisation	86%	14%	86%	14%	80%	20%
5	Youth Organisation	50%	50%	100%	0%	80%	20%
6	Religious Leaders	90%	10%	100%	0%	72%	28%
7	VDB/VEC/ Village Council	90%	10%	100%	0%	54%	46%
8	Senior Citizen	70%	24%	96%	4%	90%	10%
	Average %	80%	20%	96%	4%	72%	27%

Revealed under table number 6, that although, there has been increase in religious institutions 80% respondents felt there was decline in morality, while, 20% disagreeing in the decline of morality. 96% also felt that the traditional Angami were honest, simple and maintained a strict moral standard. 72% of the respondent felt that majority of the modern Angami people have become dishonest, hypocritical and hostile but 27% felt otherwise.

Table No. 7**Socio-cultural traditions, marriage and family values**

Sl. No	Respondent	Traditionally Father/husband head of the family		Traditional joint family system		Traditional married life based on		Marriage with non-local or inter marriage is a new practice	
		yes	no	yes	no	monogamy	polygamy	yes	yes
1	Students	100%	0%	26%	74%	56%	0%	82%	18%
2	Teachers	94%	4%	28%	72%	64%	34%	78%	20%
3	Other Professions	100%	0%	32%	68%	90%	0%	84%	16%
4	Women Organisation	100%	0%	22%	70%	38%	14%	86%	8%
5	Youth Organisation	100%	0%	20%	80%	80%	20%	70%	30%
6	Religious Leaders	86%	14%	10%	86%	90%	0%	94%	6%
7	VDB/VEC/ Village Council	100%	0%	0%	100%	80%	20%	70%	30%
8	Senior Citizen	100%	0%	10%	90%	100%	0%	100%	0%
	Average %	98%	2%	19%	80%	75%	11%	83%	16%

Table above shows, that 98% agreed with the father or husband as the head of the family traditionally. 80% of them felt that the traditional Angami did not favour joint family system and 75% indicated monogamy as the approved system of married life. 83% were also of the opinion that marriage with non-locals or inter tribal marriage has become a new dimension.

Table No. 8

Socio-cultural traditions, marriage and family values

Sl. No	Respondent	Traditional society appreciated				Restriction		Child birth without marriage				Traditionally			
		Arranged marriage with consent of girl/boy		Love marriage		of marriage within the same clan		Tradition - ally accepted		Modern behavior		adultery committed by male was punishable		adultery committed by female was punishable	
		yes	no	yes	no	yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	76%	12%	40%	52%	80%	10%	56%	40%	56%	40%	36%	24%	60%	8%
2	Teachers	78%	20%	28%	70%	88%	10%	0%	88%	78%	22%	40%	48%	48%	36%
3	Other Professions	90%	10%	40%	60%	76%	24%	18%	82%	56%	44%	54%	46%	80%	20%
4	Women Organisation	80%	20%	36%	64%	80%	20%	0%	100%	58%	14%	50%	42%	80%	14%
5	Youth Organisation	96%	4%	10%	90%	100%	0%	6%	94%	60%	40%	60%	30%	50%	50%
6	Religious Leaders	100%	0%	20%	80%	100%	0%	0%	100%	90%	10%	50%	50%	72%	14%
7	VDB/VEC/ Village Council	98%	0%	34%	66%	100%	0%	0%	100%	100%	0%	32%	68%	84%	16%
8	Senior Citizen	90%	10%	40%	60%	90%	10%	30%	70%	60%	40%	60%	30%	50%	40%
Average %		89%	10%	31%	68%	89%	9%	14%	84%	70%	26%	48%	42%	66%	25%

The above table indicates that 89% traditionally appreciated arranged marriage with the consent of the boy and girl, while 68% respondent indicated disapproval of love marriage in the traditional Angami society. 89% depicted that, traditionally marriage was restricted within the same clan. 84% acknowledged on child birth without marriage as traditionally not accepted and 70% of them also felt that this was a modern behaviour as compared to 26% who disagreed. While 48% respondents agreed with male adultery being punishable traditionally but, 42% of them did not think so. 66% did agree on the female being punished for adultery.

Table No. 9

Socio-cultural traditions, marriage and family values

Modern Parental care & control over children weakening resulting in									
Sl. No	Respondent	Pre-marital relationships		Child birth without marriage		abortion		Marriage without the consent of parents	
		yes	no	yes	no	yes	no	yes	no
1	Students	100%	0%	100%	0%	100%	0%	100%	0%
2	Teachers	94%	22%	78%	20%	74%	24%	74%	22%
3	Other Professions	86%	14%	84%	16%	88%	12%	88%	12%
4	Women Organisation	86%	14%	94%	6%	94%	6%	100%	0%
5	Youth Organisation	96%	4%	90%	10%	86%	14%	90%	10%
6	Religious Leaders	86%	14%	90%	10%	88%	12%	96%	4%
7	VDB/VEC/ Village Council	84%	6%	90%	10%	94%	6%	84%	16%
8	Senior Citizen	94%	6%	96%	4%	100%	0%	100%	0%
	Average %	91%	10%	90%	10%	91%	9%	92%	8%

The weakening of the modern parental care and control has been expressed as resulting in undesirable values in the above table, such as, pre-marital relationships (91%), Child birth without marriage (90%), abortion (91%), and marriage without the consent of parents (92%) in respect to the total respondents of the study.

Table No. 10
Socio-cultural traditions, marriage and family values

Sl. No	Respondent	Average no. of children in modern Angami family			Modern Angami society considers family with few/no children destitute	
		1 to 2	3 to 4	5 or more	yes	no
1	Students	8%	68%	24%	10%	80%
2	Teachers	6%	67%	23%	26%	70%
3	Other Professions	2%	72%	14%	6%	94%
4	Women Organisation	7%	86%	7%	14%	72%
5	Youth Organisation	10%	70%	20%	6%	86%
6	Religious Leaders	14%	72%	14%	14%	86%
7	VDB/VEC/ Village Council	7%	68%	27%	22%	78%
8	Senior Citizen	0%	90%	10%	30%	70%
	Average %	7%	74%	17%	16%	80%

The above table gives a picture of the average number of children in the present Angami families. The conducted study shows, 74% between two to three children followed by 17% five or more children, and 7% between 1-2 children in a family. 80% of the modern Angami society did not consider a man with few or no children as destitute.

Table No. 11**Socio-cultural traditions, gender, their differences and values.**

Sl no	Respondent	Angami society still prefer a male child		Female folks respected & treated well by male folks		Women protected by brothers' when ill treated by husbands/in-laws		Women included in Khel/clan meetings		Society still prescribe responsibilities of work to male /female	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	56%	36%	80%	18%	95%	0%	68%	30%	64%	28%
2	Teachers	58%	40%	74%	22%	88%	12%	22%	64%	58%	36%
3	Other Professions	80%	20%	98%	2%	86%	14%	50%	50%	90%	10%
4	Women Organisation	86%	14%	72%	28%	74%	4%	30%	70%	86%	14%
5	Youth Organisation	80%	20%	90%	10%	90%	10%	20%	60%	50%	50%
6	Religious Leaders	64%	36%	80%	18%	100%	0%	20%	80%	94%	6%
7	VDB/VEC/ Village Council	84%	16%	68%	32%	94%	6%	40%	50%	90%	10%
8	Senior Citizen	90%	0%	100%	0%	100%	0%	40%	60%	100%	0%
	Average %	75%	23%	83%	16%	91%	6%	36%	58%	79%	19%

The table above shows 75% of the respondents agreeing with the preference of a male child in the modern society, but at the same time, 83% of them responded that the female were respected and treated well by the male folks, and 91% indicated the protection of the female by the brothers if ill-treated by the in-laws. However, 58% felt the female were still not included in Khel meetings as compared to 36% who felt they were included. And, 79% expressed on the existence of prescribing of work to male and female.

Table No. 12
Socio-cultural traditions, gender their differences and values

Female can inherit									
SI no	Respondent	Clan Property		Family Property		Mother Property		none from above	
		Y	N	Y	N	Y	N	Y	N
1	Students	20%	68%	32%	60%	68%	24%	0%	0%
2	Teachers	0%	100%	32%	68%	58%	42%	18%	0%
3	Other Professions	0%	100%	62%	38%	82%	18%	0%	0%
4	Women Organisation	6%	94%	44%	28%	58%	42%	22%	0%
5	Youth Organisation	0%	96%	10%	90%	60%	40%	0%	0%
6	Religious Leaders	0%	100%	86%	14%	86%	14%	14%	0%
7	VDB/VEC/ Village Council	0%	100%	60%	40%	83%	17%	0%	0%
8	Senior Citizen	0%	100%	46%	54%	90%	10%	0%	0%
	Average %	3%	95%	47%	49%	73%	26%	7%	0%

Table number 12 is an indication of the inheritance of female in the Angami society. 95% indicated on the restriction of inheritance by the female on clan property, 49% on family property and 26% on mother's property, while, 47% on family property and 73% on mother's property, were acknowledged by the respondents as can be inherited by the female. Still, 7% indicated on the inability of female inheritance on any of the above properties.

Table No. 13**Socio-cultural traditions, gender their differences and values.**

Discrimination between male/female in terms of											
SI no	Respondent	Inheritance		Educational opportunities		Favoritism		Responsibility		Freedom & restriction	
		Y	N	Y	N	Y	N	Y	N	Y	N
1	Students	100%	0%	20%	80%	42%	40%	42%	40%	70%	30%
2	Teachers	84%	12%	0%	100%	10%	88%	58%	40%	64%	32%
3	Other Professions	86%	14%	26%	74%	44%	56%	68%	32%	66%	34%
4	Women Organisation	94%	6%	20%	80%	22%	78%	42%	50%	64%	36%
5	Youth Organisation	90%	10%	44%	56%	40%	60%	80%	20%	60%	40%
6	Religious Leaders	86%	14%	36%	64%	36%	64%	72%	28%	50%	42%
7	VDB/VEC/ Village Council	94%	6%	16%	84%	12%	88%	98%	0%	90%	10%
8	Senior Citizen	80%	20%	10%	90%	14%	86%	44%	56%	86%	14%
	Average %	89%	10%	22%	79%	28%	70%	63%	33%	69%	30%

The table reveals on the discrimination between male and female in the present Angami society in terms of 89% on inheritance, 63% on responsibilities and 69% on freedom and restriction. However, in aspects of educational opportunities (79%) and favouritism (70%), the majority, indicated as absence of discrimination between male and female.

Table No. 14**Socio-cultural traditions, gender their differences and values.**

Sl no	Respondent	Mothers still give high consideration and perference to the male child		Male considered superior to the Female	
		Y	N	Y	N
1	Students	70%	30%	60%	18%
2	Teachers	60%	30%	54%	46%
3	Other Professions	68%	32%	80%	20%
4	Women Organisation	64%	36%	94%	6%
5	Youth Organisation	60%	40%	100%	0%
6	Religious Leaders	80%	20%	86%	14%
7	VDB/VEC/ Village Council	68%	32%	78%	22%
8	Senior Citizen	76%	20%	76%	24%
	Average %	68%	30%	79%	19%

Revealed in the above table, that 68% of the mothers still give high consideration and first preference to the male. Also, 79% of the Angami respondents acknowledged that the male was considered superior to the female.

Table no. 15
Society and family values

Traditional habits still inculcated & promoted in the society											
Sl. No	Respondent	Give respect & privilege to elders		Respect parents & elder siblings		Address elders with prefix as Apo, Azou, Ami, Anyie		Not to speak hastily or use foul language		Follow proper routine at work and meals	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	100%	0%	94%	4%	90%	6%	80%	10%	68%	30%
2	Teachers	100%	0%	78%	20%	88%	12%	68%	30%	26%	70%
3	Other Professions	86%	14%	88%	12%	94%	6%	78%	22%	72%	28%
4	Women Organisation	80%	20%	86%	14%	94%	6%	80%	20%	50%	42%
5	Youth Organisation	100%	0%	100%	0%	94%	6%	70%	30%	70%	30%
6	Religious Leaders	86%	14%	90%	10%	86%	6%	86%	8%	72%	28%
7	VDB/VEC/ Village Council	68%	32%	72%	28%	90%	10%	78%	22%	54%	46%
8	Senior Citizen	100%	0%	100%	0%	100%	0%	86%	14%	84%	16%
	Average %	90%	10%	89%	11%	92%	7%	78%	20%	62%	36%

Indicated in the above table are the traditional habits and manners still being inculcated and promoted in the Angami society. 90% of the respondents felt that the Angami society still promoted and inculcated values such as, giving respect and privileges to elders and 89% on the respect for parents and elder siblings. 92% of them also opine on the promotion and use of proper addresses to one's elders, and 78% on being polite and not to speak hastily to others. Still 62% agreed that the society encourages the proper adherence to a routine at work and meals.

Table No. 16
Society and family values

Sl. No	Respondent	Society still compassionate & caring towards old, weak & disadvantaged		Rich still being charitable towards poor relatives	
		yes	no	yes	no
1	Students	88%	12%	76%	24%
2	Teachers	94%	4%	54%	40%
3	Other Professions	94%	6%	62%	38%
4	Women Organisation	94%	6%	72%	28%
5	Youth Organisation	100%	0%	90%	6%
6	Religious Leaders	94%	4%	90%	10%
7	VDB/VEC/ Village Council	100%	0%	68%	32%
8	Senior Citizen	100%	0%	80%	20%
	Average %	96%	4%	74%	25%

Majority (96%) of the respondents indicated that values such as compassion and care is still being shown towards the old, weak and the disadvantaged. 74% of the rich Angami individuals were also thought to be charitable towards poor relatives by the respondents.

Table No. 17
Socio-cultural traditions and social values

Sl. No	Respondent	Traditionally non-caste, non-class society with autonomous culture		Angami villages still a compact & well knit society		Distinction in modern society in the manner of							
		yes	no	yes	no	Rich and Poor		Educated & uneducated		Urban and Rural		High and Low class	
						yes	no	yes	no	yes	no	yes	no
1	Students	96%	4%	54%	46%	98%	0%	84%	16%	82%	18%	44%	36%
2	Teachers	94%	4%	68%	26%	60%	36%	60%	38%	64%	42%	22%	74%
3	Other Professions	90%	10%	60%	40%	84%	16%	80%	20%	74%	26%	46%	54%
4	Women Organisation	86%	0%	64%	36%	100%	0%	80%	20%	80%	20%	58%	42%
5	Youth Organisation	94%	0%	60%	40%	90%	10%	96%	4%	50%	50%	50%	50%
6	Religious Leaders	96%	0%	42%	58%	90%	10%	86%	14%	80%	20%	76%	24%
7	VDB/VEC/ Village Council	100%	0%	54%	42%	94%	6%	98%	2%	58%	32%	84%	0%
8	Senior Citizen	100%	0%	90%	10%	70%	30%	70%	30%	46%	54%	66%	34%
	Average %	95%	2%	62%	37%	86%	14%	82%	18%	67%	33%	56%	39%

95% of the individuals under study agreed that the traditional Angami society was a non-caste, non-class society with autonomous culture. 62% of them felt that the Angami villages are still a compact and well knit society.

The table also shows the agreement on the distinction in modern society in the manner of rich and poor (86%), educated and uneducated (82%), urban and rural (67%), and high class and low class (56%) by the respondents.

Table No. 18
Customary and Modern law & order and values

Sl. no	Respondent	Customary laws still respected & feared		Village elders, khel representatives still major decision makers		Village council & GBs settle judiciary matters	
		yes	no	yes	no	yes	no
1	Students	70%	30%	96%	4%	90%	0%
2	Teachers	78%	20%	94%	2%	94%	4%
3	Other Professions	70%	30%	90%	6%	96%	2%
4	Women Organisation	80%	20%	86%	6%	86%	6%
5	Youth Organisation	80%	20%	100%	0%	100%	0%
6	Religious Leaders	82%	18%	86%	14%	72%	28%
7	VDB/VEC/ Village Council	68%	32%	92%	0%	96%	0%
8	Senior Citizen	100%	0%	100%	0%	100%	0%
	Average %	79%	21%	93%	4%	92%	5%

The table shows that 79% still respected and feared the customary laws and 93% agree that the village elders and Khel representatives are still the major decision makers of the village. 92% out of the study also shows that the judiciary matters of the village today were dealt by the village council and GBs (gaunbura). The existing village council and GBs were introduced under the British rule.

Table No. 19
Customary and Modern law & order and values

Sl. No	Respondent	Village council, VDB etc, appreciate & respect the advice of the village Elders in					
		Inter-clan & inter-village dispute		Inter-tribal dispute		Development matters of village	
		yes	no	yes	no	yes	no
1	Students	96%	0%	74%	12%	80%	8%
2	Teachers	94%	4%	88%	10%	84%	12%
3	Other Professions	78%	14%	68%	24%	84%	8%
4	Women Organisation	64%	28%	64%	29%	72%	20%
5	Youth Organisation	100%	0%	96%	6%	96%	6%
6	Religious Leaders	86%	14%	82%	18%	90%	8%
7	VDB/VEC/ Village Council	74%	22%	94%	0%	64%	32%
8	Senior Citizen	100%	0%	100%	0%	100%	0%
	Average %	87%	10%	83%	12%	84%	12%

This table depicts the appreciation and respect, rendered on the advice of the elders by the existing bodies of village councils, village developmental boards, public leaders and organisations of the village. 86% indicated that the above mentioned bodies do appreciate and respect the advice of the village elders in matters concerning Inter-clan and Inter-village disputes, 84% in matters relating to Inter-tribal disputes and still 84% in matters for the development of the village.

Table No. 20
Customary and Modern law & order and values

Sl. No	Respondent	Oath taking the traditional way more binding than statutes of modern Govt.		Modern laws replacing the customary laws		More problems of law & order in modern society	
		yes	no	yes	no	yes	no
1	Students	90%	0%	90%	8%	100%	0%
2	Teachers	70%	26%	60%	36%	88%	10%
3	Other Professions	74%	18%	82%	10%	94%	2%
4	Women Organisation	64%	30%	72%	20%	86%	14%
5	Youth Organisation	86%	14%	90%	10%	100%	0%
6	Religious Leaders	50%	50%	64%	36%	100%	0%
7	VDB/VEC/ Village Council	68%	32%	64%	32%	100%	0%
8	Senior Citizen	90%	10%	44%	56%	90%	10%
	Average %	74%	23%	71%	26%	95%	5%

The table shows that 74% of the respondents felt, oath taking the traditional way more binding than the statutes of the modern government. 71% of them also felt that the modern law was replacing the traditional law. 95% of them responded, that modern society with all its education and development are also faced with more problems of law and order.

Table No. 21
Traditional and modern status and values

Sl. No	Respondent	Traditional society & individuals enjoyed equal privileges & opportunities		Present day society & individuals enjoy equal privileges & opportunities	
		yes	no	yes	no
1	Students	70%	24%	44%	56%
2	Teachers	90%	4%	26%	68%
3	Other Professions	74%	20%	38%	54%
4	Women Organisation	64%	20%	20%	64%
5	Youth Organisation	100%	0%	60%	40%
6	Religious Leaders	72%	28%	24%	76%
7	VDB/VEC/ Village Council	88%	8%	40%	58%
8	Senior Citizen	100%	0%	56%	44%
	Average %	82%	13%	39%	58%

82% indicated that traditionally the Angami society and individuals enjoyed equal privileges and opportunities; on the other hand, 58% indicated that there is bias in terms of privileges and opportunities in the modern society but 39% of them disagreed.

Table No. 22
Traditional and modern status and values

Sl. No	Respondent	Traditionally man acquired high respect & prestige through/from									
		Feast of merit		Being good warriors		Being good sports men		Wealth		Being able & responsible leader/representatives	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
1	Students	66%	8%	100%	0%	70%	0%	82%	0%	88%	6%
2	Teachers	68%	30%	70%	26%	48%	50%	54%	42%	60%	36%
3	Other Professions	74%	4%	82%	3%	62%	6%	76%	2%	68%	2%
4	Women Organisation	72%	20%	72%	20%	64%	28%	68%	20%	44%	50%
5	Youth Organisation	96%	4%	96%	4%	94%	6%	96%	4%	90%	10%
6	Religious Leaders	94%	0%	100%	0%	90%	10%	74%	18%	96%	0%
7	VDB/VEC/ Village Council	100%	0%	100%	0%	90%	0%	84%	6%	94%	0%
8	Senior Citizen	90%	10%	96%	4%	96%	4%	96%	4%	90%	10%
	Average %	83%	10%	90%	7%	77%	13%	79%	12%	79%	14%

The table indicates that the respondents agreed that traditionally feast of merit (83%), being good warriors (90%), being good sportspersons (77%), through wealth (79%) and being responsible leaders or representatives (80%), earned them high respect and prestige in the village.

In view of the above, respondents also included values such as honesty, wisdom, generosity and good orators also gain high respect and prestige in the traditional Angami community.

Table No. 23
Traditional and modern status and values

Sl. No	Respondent	Modern status & prestige acquired through/from							
		Education		Wealth		Being a bureaucrat		White collared job	
		Yes	No	Yes	No	Yes	No	Yes	No
1	Students	70%	0%	94%	0%	86%	8%	96%	0%
2	Teachers	84%	12%	64%	32%	68%	30%	64%	32%
3	Other Professions	78%	2%	88%	2%	96%	2%	66%	10%
4	Women Organisation	64%	36%	80%	20%	64%	36%	80%	6%
5	Youth Organisation	100%	0%	100%	0%	100%	0%	100%	0%
6	Religious Leaders	82%	18%	90%	10%	90%	4%	89%	18%
7	VDB/VEC/ Village Council	90%	0%	70%	22%	94%	0%	84%	16%
8	Senior Citizen	100%	0%	100%	0%	100%	0%	100%	0%
	Average %	84%	9%	86%	11%	87%	10%	85%	10%

The table above shows that, in the modern Angami society, status and prestige was acquired through education (84%), through one's wealth (86%), from being a bureaucrat (87%) and through the acquisition of a white collared job (85%) respectively.

Moreover, sportspersons, exceptional talents, religious leaders, public leaders, successful politicians and successful entrepreneurs were also cited as personalities who gain status and prestige in the society.

Table No. 24
Community work and social services

Sl. No	Respondent	Community & social work still being carried out through/for									
		contribution & helping in house building		preparation of new fields		channeling & irrigation		clearing of foot path		clearing of water holes	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	74%	8%	42%	24%	64%	6%	56%	0%	48%	0%
2	Teachers	58%	40%	50%	46%	74%	22%	80%	16%	70%	26%
3	Other Professions	70%	12%	56%	20%	68%	6%	88%	2%	68%	10%
4	Women Organisation	36%	50%	50%	36%	58%	28%	72%	14%	58%	28%
5	Youth Organisation	60%	40%	50%	50%	50%	50%	90%	10%	90%	10%
6	Religious Leaders	44%	46%	72%	28%	86%	14%	76%	24%	50%	50%
7	VDB/VEC/ Village Council	34%	60%	42%	32%	68%	22%	80%	20%	40%	50%
8	Senior Citizen	90%	10%	96%	4%	90%	4%	100%	0%	100%	0%
	Average %	58%	33%	57%	30%	70%	19%	80%	11%	66%	22%

The above table is an indication on traditional community works that are still being carried out in the modern Angami society. Under this study, 58% agreed that the society still contributed and helped in the construction of one another's house, while 33% disagreed with the help rendered. 57% also agreed on extending help towards preparation of new fields but 30% felt help was not extended. However, 70% on channeling and irrigation of fields, 80% on clearing of public footpath and 66% on clearing of public footpath were indicative of help and support being extended towards the community.

Table No. 25
Community work and social services

Sl. No	Respondent	Modern society extent assistance during					
		accidental fire		sickness or death		natural disasters	
		yes	no	yes	no	yes	no
1	Students	88%	0%	100%	0%	100%	0%
2	Teachers	88%	10%	84%	14%	82%	14%
3	Other Professions	96%	0%	96%	0%	90%	8%
4	Women Organisation	80%	20%	80%	20%	78%	22%
5	Youth Organisation	100%	0%	94%	4%	100%	0%
6	Religious Leaders	100%	0%	100%	0%	100%	0%
7	VDB/VEC/ Village Council	100%	0%	100%	0%	100%	0%
8	Senior Citizen	100%	0%	100%	0%	100%	0%
	Average %	94%	4%	94%	5%	94%	6%

Table 25 reveals that the modern Angami society positively extended their help during crisis or disasters. 94% of the respondents show that assistance was offered during accidental fire, sickness or death and in times of natural disasters.

Table No. 26

Indigenous institutions, education and values

Traditional Thehouba was a place for									
Sl. No	Respondent	Developing sense of unity & solidarity		Developing of personalities in different areas		Friendly & cooperative spirit reinforces		Socialization of the old & the young men folks	
		yes	no	yes	no	yes	no	yes	no
1	Students	64%	0%	48%	0%	48%	0%	64%	0%
2	Teachers	74%	20%	84%	10%	60%	32%	60%	32%
3	Other Professions	74%	0%	82%	12%	76%	2%	58%	8%
4	Women Organisation	64%	28%	58%	36%	72%	20%	72%	20%
5	Youth Organisation	90%	0%	86%	6%	90%	0%	86%	6%
6	Religious Leaders	94%	6%	64%	36%	96%	4%	96%	4%
7	VDB/VEC/ Village Council	96%	0%	70%	26%	68%	32%	100%	0%
8	Senior Citizen	100%	0%	90%	10%	90%	10%	100%	0%
	Average %	82%	7%	73%	17%	75%	13%	80%	9%

Thehouba, an indigenous institution of the Angami, was indicated by 82% as a place for development of a sense of unity and solidarity. 73% of them also indicated that the Thehouba was an institution for the development of personalities in different areas and 75% on development of friendly and co-operative spirit. 80% agreed that the institution was a place of socialization for the old and the young male.

Table No. 27**Indigenous institutions, education and values**

Traditional Thehuoba is a place for									
Sl. No	Respondent	Discussions of events of past and present		Learning and spending of leisure time		Settlement of petty disputes & matters		Learning & performing folkways	
		yes	no	yes	no	yes	no	yes	no
1	Students	64%	0%	80%	16%	60%	0%	60%	8%
2	Teachers	74%	20%	84%	10%	60%	32%	60%	32%
3	Other Professions	74%	0%	82%	12%	76%	2%	58%	8%
4	Women Organisation	80%	14%	72%	14%	64%	30%	50%	42%
5	Youth Organisation	90%	0%	86%	10%	60%	30%	60%	30%
6	Religious Leaders	100%	0%	82%	18%	80%	20%	80%	20%
7	VDB/VEC/ Village Council	94%	0%	98%	0%	70%	24%	94%	0%
8	Senior Citizen	90%	10%	84%	16%	80%	20%	54%	46%
	Average %	83%	6%	84%	12%	69%	20%	65%	23%

In continuation, table 27 also shows that the Indigenous institution (Thehouba) was indicated as a place for discussions of the past and present events (83%), an informal institution for learning and spending of one's leisure time (84%), a place for settlement of petty disputes and matters (69%), and also a place for learning and performing the folk ways.

Table No. 28**Indigenous institutions, education and values**

Thehouba									
Sl. No	Respondent	Provided quality non-formal education		Preserved & promoted the Angami culture & traditions		Maintained Peace & harmony		Modern education lack many merits of Indigenous institutions	
		yes	no	yes	no	yes	no	yes	no
1	Students	66%	4%	64%	18%	70%	8%	90%	0%
2	Teachers	78%	16%	78%	16%	74%	20%	80%	12%
3	Other Professions	64%	10%	74%	2%	72%	2%	80%	18%
4	Women Organisation	86%	14%	92%	8%	86%	14%	80%	20%
5	Youth Organisation	80%	16%	40%	60%	94%	6%	96%	4%
6	Religious Leaders	64%	36%	44%	56%	72%	28%	94%	6%
7	VDB/VEC/ Village Council	58%	42%	40%	60%	98%	2%	84%	16%
8	Senior Citizen	86%	14%	84%	16%	16%	84%	60%	40%
	Average %	73%	19%	65%	30%	73%	21%	83%	15%

Thehouba, an indigenous institution of the Angami tribe, was considered by 73% of the respondents as an institution that provided quality non-formal education, 65% felt that it was responsible for the preservation and promotion of the Angami culture and still 73% agreed that it maintained peace and harmony among the people in the Angami villages. The Modern education as cited by 83% in the study lacked many of the values of these indigenous institutions of the traditional Angami tribe.

Table No. 29
Indigenous institutions, education and values

Sl. No	Respondent	Village people still socialize in the Thehouba		Dahou still hold its significance in the village		These forms of non-formal education Should continue		Kichiiki, Dahou & Thehouba replaced by Panchayat hall		Functions & activities of these institution being fulfilled by Panchayat	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	70%	30%	80%	18%	72%	16%	68%	30%	68%	30%
2	Teachers	90%	10%	90%	10%	80%	18%	64%	30%	64%	30%
3	Other Professions	72%	26%	80%	16%	74%	14%	80%	20%	80%	20%
4	Women Organisation	86%	14%	94%	6%	86%	14%	80%	20%	80%	20%
5	Youth Organisation	80%	16%	40%	60%	96%	4%	94%	6%	96%	4%
6	Religious Leaders	64%	36%	43%	64%	72%	28%	94%	6%	92%	8%
7	VDB/VEC/ Village Council	58%	42%	40%	60%	94%	4%	84%	16%	84%	16%
8	Senior Citizen	86%	14%	84%	16%	84%	6%	60%	40%	60%	40%
	Average %	76%	24%	69%	31%	82%	13%	78%	21%	78%	21%

The table above shows that 76% agreed that the village people still socialize in the Thehouba (Indigenous institution). Dahou, another indigenous institution of the tribe under study was also felt to be an important part of the village life by 69% of the Angami respondents. 82% also responded that these form of non-formal education should continue in the Angami villages.

Further, 78% of the people under study also revealed that the functions of Kichiiki (Male dormitory), Thehouba (a place of meeting) and the Dahou (social forth), were taken over by the present Panchayat hall and 78% of them felt that the Panchayat hall was fulfilling the activities and functions of these institutions.

Table No. 30

Indigenous institutions, education and values

Panchayat hall serves for purposes such as											
Sl. No	Respondent	Social functions		Solving disputes		Meeting of Khels & villagers		Making announcements & informations		Perform culture shows	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	92%	8%	90%	4%	94%	0%	80%	2%	64%	4%
2	Teachers	70%	24%	84%	10%	88%	8%	80%	14%	80%	14%
3	Other Professions	78%	2%	88%	0%	90%	0%	84%	2%	72%	8%
4	Women Organisation	80%	4%	94%	6%	72%	28%	64%	36%	50%	50%
5	Youth Organisation	100%	0%	100%	0%	90%	10%	88%	12%	86%	14%
6	Religious Leaders	86%	14%	100%	0%	64%	36%	50%	50%	72%	28%
7	VDB/VEC/ Village Council	100%	0%	68%	32%	48%	52%	58%	40%	90%	10%
8	Senior Citizen	100%	0%	100%	0%	100%	0%	100%	0%	94%	6%
	Average %	88%	7%	91%	7%	81%	17%	76%	20%	76%	17%

Revealed under table 30 are some of the functions performed by the present Panchayat halls in the Angami villages. 88% of the respondents revealed that the Panchayat hall serves the purpose of social functions, 91% that of solving disputes, 81% also agreed on the these halls as a place for the meetings of khel and villagers and 76% responded that it serves as a place for the announcement of information and for performing of cultural shows as well.

Table No. 31
Indigenous institutions, education and values

Sl. No	Respondent	Traditional functions & activities performed by peli (age group)						Peli characterized by social harmony, co-operation & unity		Peli replaced by youth clubs & associations	
		Co-operative learning & living		Reciprocal responsibilities in work & favors		Support & help in times of marriage, death, mishaps etc		yes	no	yes	no
		yes	no	yes	no	yes	no				
1	Students	94%	0%	76%	4%	94%	0%	100%	0%	56%	42%
2	Teachers	70%	28%	78%	20%	96%	0%	96%	0%	50%	46%
3	Other Professions	88%	0%	74%	2%	86%	0%	96%	0%	76%	24%
4	Women Organisation	72%	28%	64%	36%	86%	14%	94%	0%	86%	14%
5	Youth Organisation	100%	0%	100%	0%	100%	0%	100%	0%	60%	40%
6	Religious Leaders	94%	0%	96%	0%	94%	0%	94%	0%	90%	10%
7	VDB/VEC/ Village Council	100%	0%	100%	0%	100%	0%	100%	0%	68%	32%
8	Senior Citizen	100%	0%	96%	4%	94%	6%	100%	0%	50%	50%
	Average %	90%	7%	86%	8%	94%	3%	98%	0%	67%	32%

Peli, an association of age groups, was and still is an important part of all Angami villages. Traditionally it was responsible for the development of each individual. As indicated in the table, 90% agreed that the functions and activities performed in these age groups, promoted co-operative learning and living. 86% indicated that the work performed by these groups was that of reciprocal responsibility in work and favour. 94% also opine that these groups supported and helped each other in happy or sad occasions. Further, 98% responded on these groups as characterised by social harmony, co-operation and unity. However, 67% of them felt that these valuable institutions of age groups (Peli) are being replaced by modern youth clubs and associations.

Table No 32
Education, modernization and values

Modern Education											
Sl. No	Respondent	failed to fulfill aspiration of the people		needs reforms for social relevance		need culture based reforms		is missing in self-discipline & independent thinking		missing in social conviction for quality education	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	44%	46%	96%	0%	92%	8%	64%	30%	64%	24%
2	Teachers	54%	42%	90%	8%	92%	0%	92%	0%	86%	8%
3	Other Professions	32%	62%	96%	4%	94%	0%	60%	20%	76%	16%
4	Women Organisation	14%	72%	72%	8%	100%	0%	58%	42%	72%	28%
5	Youth Organisation	0%	94%	100%	0%	90%	0%	96%	0%	86%	10%
6	Religious Leaders	24%	76%	86%	14%	100%	0%	82%	18%	80%	20%
7	VDB/VEC/ Village Council	10%	84%	90%	0%	98%	0%	88%	12%	60%	32%
8	Senior Citizen	44%	52%	94%	6%	100%	0%	56%	44%	88%	6%
	Average %	28%	66%	91%	5%	96%	1%	75%	21%	77%	18%

28% of the respondents felt that the modern education failed to fulfil the aspirations of the people 66% did not agree with the statement, but 91% felt the need for reforms in social relevance and 96% on the need for culture-based reforms. 75% also felt that the modern education is lacking in self-discipline and independent thinking, and 77% indicated lacking in social conviction for quality education.

Table No. 33
Education and modernization and values

Modern Education											
Sl. No	Respondent	Brought about awareness of more life aspects		Brought about social & economic upliftment		Plays the role of extension to community & home in value		Developed broad mindedness & opportunities		Communitization promoted qualitative education	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	98%	0%	100%	0%	90%	8%	96%	0%	90%	8%
2	Teachers	96%	0%	92%	0%	70%	14%	76%	14%	74%	20%
3	Other Professions	92%	6%	100%	0%	74%	20%	98%	2%	44%	12%
4	Women Organisation	100%	0%	86%	8%	72%	8%	100%	0%	64%	4%
5	Youth Organisation	100%	0%	100%	0%	100%	0%	100%	0%	92%	6%
6	Religious Leaders	96%	0%	100%	0%	80%	20%	100%	0%	94%	6%
7	VDB/VEC/ Village Council	98%	0%	100%	0%	60%	34%	100%	0%	100%	0%
8	Senior Citizen	100%	0%	100%	0%	80%	12%	94%	6%	80%	20%
	Average %	98%	1%	97%	1%	78%	15%	96%	3%	80%	10%

In table 4.34, majority (98%) of the respondents acknowledged that modern education has brought about awareness of more life aspects, brought about social and economic development (97%) and has developed broad mindedness and opportunities (96%) in the Angami society. Also, indicated by 78% that modern education plays the role of extension to the community and home in the inculcation of values. On the other hand, 80% agreed with the promotion of qualitative education through communitization of education in the society.

Table No. 34
Education, modernization and values

Culture & traditions can be promoted & preserves through											
Sl. no	Respondent	Inclusion of culture in school curriculum		Conducting exchange programmes		Organizing cultural programmes in educational institutions		Mass media, entertainment competitions etc		Research works in different fields and aspects	
		yes	no	yes	no	yes	no	yes	no	yes	no
1	Students	88%	8%	96%	0%	90%	0%	92%	0%	90%	0%
2	Teachers	78%	20%	70%	28%	92%	4%	74%	24%	96%	0%
3	Other Professions	76%	0%	74%	2%	86%	2%	82%	0%	78%	0%
4	Women Organisation	72%	28%	50%	50%	86%	14%	36%	64%	50%	50%
5	Youth Organisation	96%	4%	92%	8%	100%	0%	100%	0%	90%	10%
6	Religious Leaders	94%	6%	96%	0%	96%	0%	90%	10%	94%	4%
7	VDB/VEC/ Village Council	94%	0%	88%	0%	94%	0%	60%	30%	90%	0%
8	Senior Citizen	100%	0%	90%	10%	100%	0%	96%	4%	94%	6%
	Average %	87%	8%	82%	12%	93%	3%	79%	17%	85%	9%

87% suggested that the culture and traditions of the Angami society can be promoted through the inclusion of culture in the school curriculum and 82% on conducting of exchange programmes. 93% of the respondents were of the opinion that organising of cultural programmes in institutions and research works in different field and aspects (85%) of the tribe was a way of preserving and promoting one's culture. 79% also approved of the utilization of mass media, entertainment and competitions on various culture related areas as another means of promoting and preserving of the culture.

Table No. 35
Occupation, Economy and Values

Sl. No	Respondent	Traditional society are						Are these values be applicable in present generation	
		Hard working		Self sufficient		independent			
		yes	no	yes	no	yes	no	yes	no
1	Students	96%	0%	86%	6%	94%	0%	32%	56%
2	Teachers	90%	0%	78%	12%	80%	10%	40%	60%
3	Other Professions	86%	0%	80%	10%	74%	10%	46%	42%
4	Women Organisation	86%	8%	50%	50%	72%	28%	42%	58%
5	Youth Organisation	100%	0%	94%	6%	100%	0%	66%	34%
6	Religious Leaders	100%	0%	96%	0%	86%	14%	72%	28%
7	VDB/VEC/ Village Council	100%	0%	88%	12%	100%	0%	34%	66%
8	Senior Citizen	90%	10%	80%	20%	96%	4%	36%	60%
	Average %	94%	2%	82%	15%	88%	8%	46%	51%

The individuals under the study thought that the traditional Angami society was hard-working by 94%, self-sufficient by 82% and independent by 88%. On the other hand only 46% of them agreed that these values can be implied to the present generation, while 51% felt the present generation lacking in these values.

Table No. 36
Occupation, Economy and Values

Sl. No	Respondent	Dignity of labour			
		An age old tradition		Declining in present generation	
		yes	no	yes	no
1	Students	94%	4%	94%	4%
2	Teachers	88%	10%	90%	4%
3	Other Professions	94%	4%	88%	12%
4	Women Organisation	100%	0%	86%	14%
5	Youth Organisation	60%	20%	96%	4%
6	Religious Leaders	100%	0%	90%	8%
7	VDB/VEC/ Village Council	90%	6%	88%	12%
8	Senior Citizen	100%	0%	96%	4%
	Average %	91%	6%	91%	8%

The table clearly indicates dignity of labour as an age old tradition of the Angami society by 91%, but sadly 91% of the respondents indicated the decline of this value in the present generation.

Table No. 37
Occupation, Economy and Values

Sl. No	Respondent	Society known for system of terrace cultivation & irrigation		Feast of merit a socio-economic function		Society still refrain from selling of paddy/rice	
		yes	no	yes	no	yes	no
1	Students	98%	0%	60%	32%	42%	56%
2	Teachers	98%	0%	78%	20%	70%	26%
3	Other Professions	94%	0%	56%	34%	58%	34%
4	Women Organisation	92%	0%	78%	22%	50%	46%
5	Youth Organisation	100%	0%	86%	14%	40%	50%
6	Religious Leaders	100%	0%	64%	36%	72%	28%
7	VDB/VEC/ Village Council	100%	0%	90%	10%	70%	24%
8	Senior Citizen	96%	4%	80%	20%	56%	44%
	Average %	97%	1%	74%	24%	57%	39%

97% indicated that the Angami tribe was known for the fine system of terrace cultivation. These terrace fields are still well maintained and seen in the surroundings of Angami villages. Another interesting and important feature was the feast of merit celebrated by the rich of the village. 74% felt that it was a socio-economic function as it was a feast celebrated with all members of the village by the contribution of the rich individual. The Angami society of old refrained from selling of paddy. This characteristic of the Angami society was to maintain self-sufficiency. 57% as compared to 39% still refrain from selling of their paddy.

Table No. 38
Occupation, Economy and Values

Sl. No	Respondent	Modern method of agriculture brought about better productivity		Jhum cultivation decreasing		society aware of deforestation & climatic changes		Corrupt practices leading to gap between poor & rich in modern society	
		yes	no	yes	no	yes	no	yes	no
1	Students	74%	12%	94%	4%	68%	32%	96%	2%
2	Teachers	78%	13%	100%	0%	70%	20%	82%	10%
3	Other Professions	84%	16%	94%	6%	66%	34%	98%	2%
4	Women Organisation	86%	0%	86%	14%	64%	30%	100%	0%
5	Youth Organisation	60%	40%	80%	20%	40%	60%	100%	0%
6	Religious Leaders	100%	0%	90%	10%	86%	14%	100%	0%
7	VDB/VEC/ Village Council	58%	32%	60%	34%	66%	34%	90%	8%
8	Senior Citizen	80%	20%	70%	30%	96%	4%	90%	6%
	Average %	78%	17%	84%	15%	70%	29%	95%	4%

The table above shows that 78% agreed with better productivity through modern method of agriculture. Apart from terrace cultivation, *Jhum* cultivation was the other system of cultivation. This method has its disadvantages towards the environment and 84% responded that it was declining. Also, indicated by 70% the respondents that the Angami society is aware of deforestation and climatic changes in the environment. Majority (95%) felt that corrupt practices in the society are leading to a gap between the poor and the rich.

Table No. 39
Occupation, Economy and Values

Sl. No	Respondent	Modernization has brought false desires & aspiration at the cost of age old Angami work culture		Modern men prefer Govt. jobs as source of income		Self employment with hard work, honesty & self reliance should be the basis of economic value	
		yes	no	yes	no	yes	no
1	Students	68%	16%	94%	4%	100%	0%
2	Teachers	70%	22%	80%	16%	80%	16%
3	Other Professions	78%	14%	92%	8%	94%	4%
4	Women Organisation	72%	22%	86%	14%	100%	0%
5	Youth Organisation	100%	0%	94%	6%	100%	0%
6	Religious Leaders	82%	18%	100%	0%	100%	0%
7	VDB/VEC/ Village Council	84%	12%	96%	0%	90%	0%
8	Senior Citizen	80%	20%	90%	10%	100%	0%
	Average %	79%	16%	92%	7%	96%	3%

The table reveals that 79% of the respondents are of the opinion that modernization has brought about false desires and aspiration at the cost of the age old Angami work culture. The table also shows that 92% of the modern society preferred the government jobs. However, 96% indicated that self-employment with hard-work, honesty and self-reliance should be the basis of economic value in the modern society.

4.1.2 Some of the feasts and festivals observed in the present Angami villages collected from the data are listed below:

- Sekrenyi
- Ngonyi
- Thekranyi
- Terhünyi
- Chünyi
- Chadenyü
- Khoupfünyi
- Christmas day
- Easter Sunday
- Good Friday
- Village day
- Khel day

4.1.3 The significance of celebrating the traditional feasts and festivals in the modern Angami society were provided as:

- To know of the various traditions and culture of our forefathers and to keep the tradition alive.
- It is still celebrated in relation to the social and agricultural life of the people devoid of religious sentiments.
- The feasts and festivals being observed are the continuation of traditional practices which has become part of the present tribal life of the people.
- It was also termed as unimportant and celebrated only in formality.
- Observation of the feast and festivals is a reunion of clan, khel and village members, symbolizing unity and preservation of the rich culture.
- Observed to create awareness and to teach the up-coming generation about the great culture, tradition and important values of the Angami society.
- It binds and develops hospitality.

- Traditional feasts and festivals have become occasions for social gathering, and at the same time, as attempts to preserve and promote the cultures and traditions of the society.
- Promotion of tourism in the state.
- Revisiting of traditional and cultural extravaganza.

4.1.4 The following were the offences still dealt with in the traditional customs within the Angami villages.

- Theft
- Intentional killing
- Accidental killing
- Adultery
- Land disputes
- Destruction of community property
- Violence against women

4.1.5 The undesirable behaviours that have become prominent in the Angami society since the 1970s as agreed by the respondents were as below:

- Bribery
- Theft
- Extortion
- Drunkenness
- Drug addiction
- Violation of human rights
- Rivalry

4.1.6 The Angami people under this study felt that the increase and prominence of undesirable behaviour over the years may be due to the following reasons.

- Misconception of modernity
- Blind imitation of the western culture
- Corruption and instability in political life

- Hypocrisy between preaching and contradicting practices
- Materialistic indulgence
- Unemployment
- Frustration

4.1.7 The following were the traditional values appreciated in the modern era.

- Restriction of marriage within the same clan.
- Marriage with consent
- Respect for elders
- Courtesy, politeness and consideration
- Honesty and hard labour
- Simple, independent and self sufficient
- Self-discipline and healthy competition
- Practical knowledge of life oriented skills
- Appreciation for folk songs, dances and indigenous attires.
- Social services and responsibility
- Hospitality to guest
- Co-operative learning and living
- Democratic decision making.

4.1.8 The following were the modern values appreciated by the society.

- Hygienic living
- Secular outlook
- Broadmindedness
- Humanism
- Democracy
- Enthusiasm and dynamism
- Scientific temper

- Quality of adjusting with others
- Co-operation
- Self-confidence
- Non-violence
- Self-respect and appreciation for good qualities and abilities of others.

4.2 Analysis and Interpretation of the Interview Schedule (Primary Data B)

The second part of the primary data was an interview schedule comprising of 40 resource persons ranging from 57 to 90 years of age of different occupations. All the four sub- divisions (Southern, Northern, Western and Chakro) of the Angami villages were included in the interview.

The interview was recorded on tape as well as on paper. It was analysed and described under the following sub-headings:-

4.2.1 Religious beliefs and practices

Ancestral Angami religion was referred to as "*Pfutsana*" or otherwise translated as "ancestral religion". This was cited as a totally independent tribal religion, not influenced by any other religion, belief or culture. Their concept of God or "*Kepurhuou*" or "*U-rho*" or "*Terho*" was one not to be seen but universally present anywhere and at anytime. This was believed to be the highest or top of all spirits.

They immensely respected and feared the different spirits, believing it to be associated with all mankind as well as nature. For instance, the spirit that is associated with tempting and frightening people was known as "*Temi*", the spirit Called "*Miaweno*" if it was in close proximity with a person, that person was believed to be prospering or prosperous. The unknown supernatural forces and the many unseen spirits had influenced their life and ways of living. The Angamis believed that every individual was under the surveillance of the spirits, and that divine forces reside in rocks, mountains, rivers, trees, etc.

They did not worship any figure or nature or heavenly bodies but regarded and respected their utility and values. It was believed that the people were responsible for the spirits to give, to take and also to destroy. Thus, a number of rituals were reported as were performed and practised. Rituals such as, pleasing the spirits, thanking the spirits; offering the spirits; calling the spirits, driving the spirits away, and so on. All the rituals were performed strictly to provide a life of good will and fortune.

The Angamis also believed in witchcraft, dreams and fortune telling. For example, women who were believed to be possessed by the evil spirit were not

allowed to live in the village but elsewhere, where humans hardly inhabit. These women were thought to have the power to poison a person to death. Such women were believed to die a dreadful death. There were still others called "*Themumia*" who had special powers being guided by the good spirits. They predicted the causes of sickness, misfortunes and future prospects of individuals.

The various festivals and feast which are also in conjunction with the agricultural seasons and social life of the people were also religious in nature. Some of the festivals and the purpose of their celebration were also cited such as-

1. *Ngonyi*- a festival after sowing of the paddy seeds and that which is to do away with evil, pest, mishaps etc;
2. *Kerünyi*- a feast for the preparation of physical strength and falls before the plantation;
3. *Chadanyi*- A festival of clearing footpath and village wells. This falls just the plantation;
4. *Khoupfünyi*- a feast of exchanging of cooked food with friends and neighbours. It falls at the most difficult time of the year, just before harvest. Rituals were performed asking for good harvest;
5. *Terhünyi*- is a celebration thanking and offering *U-rhou* (God/Spirit) for the good harvest.
6. *Sekrenyü*-a festival of purification mainly associated with the male. It is also a time for rejoicing and feasting with the ending of the agricultural year and to begin anew the following year.

Every month there was a festival or two celebrated. But today, even those observing the traditional beliefs and customs do not fully abide by it. All these festivals and feast were celebrated for a couple of days or more and were non-working days also known as *Penie*. Moreover, there were also a number of *Gennas* involving the village, Khel, clan or family associated with death, natural disasters, unusual happenings, accidental fire or killing etc. Therefore, there were times when non-working days were more than working days in a month or season.

Majority of the Angami festivals and feasts are not celebrated in earnest today due to the religious nature of the celebration. It was acknowledge that a few years back as Christians these feasts were followed in the villages but gradually it is disappearing. Very soon, the next generation might altogether completely forget about them except for *Sekrünyi* which is still celebrated by all the Angamis. Thus, it was suggested that these festivals and feasts should be preserved by celebrating not with religious sentiments and religious restrictions but by attaching them with social and economic significance.

The ancestral Angami was true to his beliefs and practices in spite of a vague understanding of God and of the supernatural forces. Their beliefs not only evoked fear but obedience in individuals and the society. That which was said as "*kenyü ho*" (forbidden) by their elders and parents was abided by for fear of a curse or a misfortune that might befall the family, the clan or the village. In contrast, the element of individuality is predominant in the modern faiths and practices but the individual morals and values are declining. The majority of the people have no fear to defy, lie, disobey, and cheat, in the present generation for personal convenience and gain.

4.2.2 Family and Marriage system

For every traditional Angami, the family was the first and most important social unit. The father being the head and the dominant character had the responsibility to provide and protect his family. He was the major decision maker and his authority was respected by the family members. The male folks were highly respected in the old days due to the nature of their responsibilities. The village or clan, being constantly under threat from enemies, needed to be alert at all times and not be distracted by infants or be involved with household works. Thus, the mother was left with the responsibility to take care of the children, household works and most of the field works as well. Mothers maintained the house and organised the whole days work.

Traditional Angami society preferred a large family. A family with many children was referred to as a sign of blessing and more farm hands and more produce. It was also a matter of pride from the point of view of security. Qualities such as sharing and concern for the others were thought to be better than smaller families. They were thinking people and utilized their means well. Further, it was opined that, in the present day, too much emphasis on Government plans and restriction to one child may be critical, as it may lead to a multiple of problems in our society. Problems of immoral acts such as infanticide, abortion, prostitution, rape etc. It may also lead to difference in gender percentage and disrupt the social situation. On the other hand they were also aware of the increase in population and the threat to the present generation and the survival of men. Thus it was implied that this issue should be dealt with much care and thought.

Parents always were the guide in work, play and conduct of their children at home and in the society. Parents and elders were expected to set good examples for children to follow suit. Young children were taught to address the elders first, speak respectfully and with proper identity such as *Amei* (maternal uncle), *Ania* (paternal aunt), *Azuo Kezapfü* (mothers elder sister), *Anyá* (fathers younger brother) and so on. They were taught to respect, obey and abide by the family values and the societal ways of life. Much of the character building of the young children especially the female members were the mothers' responsibility. A good

home environment was credited to the mother of the house. Delinquent children were dealt by the father.

Both male and female child were appreciated by the society but more so a male for the purpose of continuity of the lineage. A person who had no children was considered unfortunate but not disrespected. Work was also prescribed according to age and gender. With regard to age it was in relation to ones' physical growth and the difficulty of the job. The male population had a more privileged life than the female. The male were not expected to do household works and usually gathered at the places such as *Thehouba* and *Dahou*. Most of the other works as carrying firewood, fetching water, gathering vegetables, etc, were done by the female folks.

Inheritance was in the male line and was cited, to maintain and strengthen the community and for the continuity of the lineage. The Property known as "*Kayie*" or clan property cannot be inherited by the female but that which was purchased by the father or mother can be given to the female. The mothers' property may also be given to the female if there was no objection from the brothers of the mother. But none can be gifted to those married to one from a different village.

Marriages among the Angamis were mostly arranged and very rarely of once own choice. The consent of the two concerned was also considered but in some cases they were persuaded. Very few defied the parent's choice. Marriages were arranged through a go between persons, known as "*Dieliekehrüpfü*". They usually comprised of females relatives who had reached their menopause stage. They were carefully selected to carry out the mission without any complications and with respect to both the families. It was traditional that the male relatives approach the female for her hand in marriage. This was carried out in the earliest hour so as not to stir any gossip. After marriage the couple lived a separate and independent life not depending on parents or relatives for their livelihood.

One of the unique features of the Angami was that young unmarried girls were not allowed to grow one's hair. This was a sign of purity and chastity. The unmarried female with grown hair depicted immoral behaviour and was looked down upon. The first marriage of a female had no bindings as the main purpose was to earn the growing of her hair. It was her decision to stay married or to go back to her parent's home.

Marriage ceremonies and celebrations were simple if both were from the same Khel, and grand when two Khels came together. Marriage within the same forefather was not allowed. Marriages of old were said to be not very seriously and committed in the Angami society. Polygamy was neither approved nor practiced but divorce was frequent, and for very simple reasons it was sought. Perhaps this was the reason for the many extended families or step children within the Angami villages.

4.2.3 Angami women (*Thenumia*)

The Angami women traditionally were hardworking, honest, humble, modest and morally upright. They were duty bound and very responsible. They had a hard life with a number of restrictions and prohibitions in the society. She was made to know her place very early in life. But at the same time they were not ill-treated or disrespected by the male population.

The married female was expected to be totally committed and faithful to her husband in all her activities and life. Her first priority then was with her husband's family and relatives. A married female who could not relate herself with the husband's relatives or abide by the laws of marriage would get criticised as "*MiathakeKepfü*". The female was expected to have an impeccable moral behaviour. Infidelity by a female was severely punished and put to shame with all her belongings seized and sent out of her husband's house. Punishments may vary from village to village, such as- nose or ear being bitten off, stripped naked and paraded, chopping her hair off etc. On the other hand, Male infidelity was applauded, and signs of his infidelity could be witnessed during festivals in his fineries. It was thought to be obnoxious, shameless and showy by some and enviable to some others.

Inheritance was in the male line and female were allowed to inherit only the movable properties. She could possess properties but could not inherit it. But in many villages the rich could gift their daughters with purchased land property depending on the customs of the village. Some could also inherit their mother's property. For a divorced female if the reason was other than immoral acts, it depended on the husband's family and relatives as to what was to be given to her. But she was allowed to take her personal belongings.

The women were more careful in life and living. Those that portray good moral behaviour, affection and respect to their brothers and father were considered obedient and well taught and were praised as '*Kedeikekupfü*', in other words, thrifty or all round achievement. The biggest status received by a married female was when she could acquire the ability to invite her brothers and male relatives for a feast. A female with respectable and good brothers and male relatives lived a better, respected and protected life.

The female may be the head of the kitchen but her authority ended there. She was not allowed to decide or provide her opinion in any important discussions or matter of the clan or village. However, the modern women are more privileged. She has more freedom and liberty in many spheres of life. She can not only stand for her rights but voice her concerns on the many restrictions in the Angami customs and traditions. Education has empowered women to fight against injustice meted out to them. Though she was not dependent on the male economically she was always made to feel inferior. This feeling of complex is gradually scaling down among the female population. Today they are not only

knowledgeable but are also heads of institutions, leaders in many associations and organisations. Her contribution in whatever capacity is encouraged to share and support the family financially. Though there are still a number of issues on women morality as compared with men, or on inheritance. But on the whole, they are better off today than ever before. The scenario on the status of women has taken a turn in the modern society.

4.2.4 Administration

The administration of the society was referred to as Self Government, where every individual was responsible for his action and living. For the purpose of administration the society was categorised into family, clan and khel. Thus, it was an administration within the family, within the clan, within the Khel and ultimately the village. Two or more *Pfūstanuo* (offspring's of one forefather) form the clan (*Chienuo*) then the *ThepfÖ* (groups within clans), and three to ten clans form a Khel (*Thinou*) which was considered to be the most important body within the village concerning administration. Depending on the population of the clans they were grouped. There were about four to five Khels in each village. Each khel unanimously selected their representatives. Elderly men who were fit mentally, physically, socially and possessing qualities such as truthfulness, wisdom and oratory skills were selected to be the leaders of the village in consensus with the community. They were called the *Peyumia* or *Runa-Peyu*. Their advice and decisions were respected and followed by the society.

The Angami society did not have any chiefs or head of the village. Rather they had the eldest *Kemevo/Thevo* and *Thepa* who were initiators of activities or festivity. No individual would volunteer to take this responsibility without the confirmation of his age. All the ceremonies and rituals to be performed by him had been passed down from memory, orally.

Most of the rules and regulations of the village was religiously controlled by the elders. The main function of administration was to maintain law and order, solve disputes and feuds between clans and Khels within the village.

The modern formation of the village council was also credited to the traditional administration system. Today each clan selects their representative to the khel. Thus, depending on the number of clans in each Khel the representatives were determined. Along with it a head G.B (*Gounbura*) was selected. The head G.B/GBs were usually elderly men of the clan/clans. This form of administration was introduced during the British rule. The village developmental board (VDB) and Village educational council (VEC) were recent formations to facilitate development in the villages. Thus, State government along with the councils and board worked together in matters such as law and order, disputes, education, development etc. Every tribe also has a *Dobashi* or translator/interpreter in the district Head quarters, and every District administrative officer in the post are assisted by the *Dobashis* of the area. These men are carefully selected among

the influential people of the tribe. They should be well versed in tribal customs as they have to try cases referred to them by the villagers, or by the Administrative officers, when villagers fail to settle disputes among themselves.

An important feature was the constant interaction that prevailed among the clans and their khels. They were aware of each other's life situations and conditions. They were always quick to assist and support one another in times of need. This characteristic, especially during illness or death still exists in the Angami society, though one might not be in constant interaction with the other.

4.2.5 Customary law

As mentioned above in the Administration section the main function of administration was dealing with the customs related to law and order. Therefore, leaders who were true to the land, born and brought up in the village were selected as leaders (Peyumia). They were known as "*Bolo kelhoumia*". The Individuals who had migrated were known as "*Solhi Kelhoumia*" was not even considered for fear of betrayal.

No laws relating to the Angami customs were recorded but generation after generation it has been passed down through strict practice within each society. Every family or clan solved their own disputes within themselves. But in cases that concerned two clans or khels the village elders passed the judgement. No one was the ultimate decider, but the truth was revealed and the punishment was served. In cases where disputes cannot be solved oath taking was sought. Ten to twenty lives may be involved in oath taking. One important feature was that none would take the oath without fully being aware of the case and the truth. This fear of taking oath was controlled by the strong religious belief of the ancestral Angami.

Some of the crime and customary punishment mentioned were:-

1. Accidental fire- If the culprit was caught he will have to go on exile for three months-the months coinciding with the plantation season which is most important season of any village life.
2. Accidental Killing- Sent away from the village for seven years. In many cases all the members of the family were also sent away. The purpose of this punishment was to avoid continuous enmity. After seven years when the bitterness has faded he may return to the village. During the exile period no one should cultivate the land of the guilty.
3. Theft- The culprit was to pay in seven fold/seven time the value.
4. Land disputes- if the two involved disagree with the decision of the clan, oath was taken.

The customary laws were appreciated for the very truthful way it was decided upon. It was also dealt with immediately and not kept pending, unlike the modern law which drags on. With the invasion of the British, modern law was introduced into the Angami society. Even then, cases or disputes that could not be settled at the village level were referred to the Government. They had a court like place known as "*Kosarki*" where judgements took place. The ways of life of the Ancestral Angami were simple and uncomplicated. Modern Angami society is complex with knowledge and advancement in many different fields. The customary laws are limited and thus, will not be feasible or sufficient for the present society. But at the same time a number of these customary laws can still be adopted along with the State government law. It has been suggested that, to avoid confusions there should be clear cut knowledge and a written document on what should be dealt with by the customary law and by the Government law.

4.2.6 Economy

Agriculture was the main source of occupation and all families had their own land for cultivation. The vast forest wealth provided additional support for their living. The Angami permanent cultivated land is known as terrace cultivation. This form of cultivation had been practiced for generations together. These fields are still seen in all Angami villages and are well maintained. *Jhum* cultivation, the other form of cultivation also prevailed, though it has reduced tremendously in some of the Angami villages. The whole year through the people were involved with sowing, planting and harvesting one or the other seasonal crops. Apart from rice, crops such as millet, gram seeds, Teel (*Kenye*), soya bean (*Seidza*), maize (*Seico*), cotton (*Zocha*) etc, and vegetables such as sweet potatoes (*Dzümoù*), yam (*Dzønuo*), pumpkin (*RümÔ*), tomatoes, garlic (*ChÜmiriè*), naga onion (*Khuvii*), ginger (*Kevü*), chillies (*ChØsi*), gourd (*Meshü*), teardrops (*Keshi*), etc, were grown. A variety of eatable wild vegetables, fruits, herbs and nuts were also known to them.

The Angami produced everything they needed themselves. Theirs was a self-sufficient village economy. They reared their own cattle; wove and dyed their own cloth; was efficient in wood carving; and had extraordinary skill in bamboo and cane works. They also traded with the other neighbouring countries such as, Manipur, Burma, Bengal, etc) for iron, cotton, salt, and ornaments. Barter was the system of exchange. Articles, live-stock and food stuff were the means of exchange. Till the late 1950s and early 1960s barter system of exchange existed in the Angami areas. The western Angami were cited as the most advanced in terms of business conducted (Northern Angami resource Person).

The Traditional Angami was independent and responsible. They would never rely on others for their basic needs. Help or favours sought were always returned in the same manner or otherwise. They followed a routine at work and would never delay or keep it for the dying minute. As was said, "Theirs was a

competition of work and not a competition of wealth". There was encouragement among groups and relatives in work through their rhythmic singing. The value of preserving was very important to the Angami. One would not indulge lavishly in the food they ate, or burn the fuel wood carelessly. There also existed a time for hunting, a time for catching eatable water insects and fishes. None of these were allowed to be sold but to be shared and eaten with neighbours and relatives. It was treated as a delicacy and not to be over indulged. Rare creatures were said to be "*Kenyü*" or forbidden to be killed.

Another economical and social value was their community work. They helped each other in building houses, clearing footpath, cleaning the water channels for irrigation, water holes for drinking, etc. This not only developed a sense of belongingness but was for the development and maintenance of the community properties. It benefited the individual families in particular and the society at large. It was compulsory for all adult individuals to participate in the community works. Those who did not participate were not allowed to walk the footpath or use the water for irrigation or drinking.

Zhatsü was a feast in connection with the economic life of a person. This was a feast hosted by the rich and was referred to as sharing of one's wealth. This feast was not voluntarily hosted but was advised and encouraged by the elder relatives. It was characterised by contribution to the society with what he had been blessed and to gain status in the village. A person in his life time can perform this feast as many as 12 times. Stages such as, *Kida*, *Hiyo* (carved wooden wall), *kika* (A triangular wooden horn like placed on the front roof), etc.

4.2.7 Indigenous Institutions (*Thehouba*, *dahou*, *Kichuki* and *Peli*)

i) *Thehouba*:- This was a place of gathering for the young and the old male. Each of the *Khel* or *Chienou* had three to four *Thehoubas*. These places were always occupied in the morning before work and in the evenings after work and during *Genna* days it was fully occupied. It was a very significant place for the Ancestral Angami. It was a place for discussions and decision making for the *Khel*. They discussed about the daily affairs, things to be done in the village, the various routine to be followed in terms of cultivation, *gennas* and festivals, *nanyii*/rituals, the problems of the society, unusual events of the village, etc.

Anything and everything could be discussed on these platforms. It was thus referred to as the gossip platforms. No one led the meetings or gathering but it was a joint discussion and opinions were shared. It was here that the young male could learn about the various ways and customs of the village. They learned to participate and debate on the various issues of the village. These places were also used to solve problems and disputes and make decisions for the benefit of the community. They were centres of information traditionally, and were termed as very important for all young and old male citizens to attend these gatherings.

It was a place to correct and inculcate the right behaviour in the young and also to control a number of social matters.

Moreover, it was also a place used during festivals, celebrations, dancing and singing the folk way and competing in games and sports.

It was reported that the present formally educated young men and women have limited knowledge on the significance of these institutions. This perhaps was the reason of their changed attitude. It might not teach them how to read or write but it will educate them on the life and culture of their forefathers and the values they treasured most. These platforms can still be utilised to spend their leisure time, discussing and debating on various issues relating to the present societal life and problems and learning about the various activities of the village. In this manner they can not only preserve the tradition and the institution but can also benefit the society as well.

ii) Dahou:- Every Khel and clan had a *Dahou*. It was an area raised with stones that appeared to be like a mini fort. The main purpose of these fort was to keep watch, to make announcements, perform certain rituals and conduct meetings as well. Traditionally the female were not allowed to climb on these forts.

iii) Kichüki:- These institutions were known as the male dormitory. Each Khel had one or two *Kichüki*. The female in the Angami community did not have a common dormitory but they assembled in an elderly widows' house or elderly couple's house.

It was compulsory for all young adult men to visit the *Kichüki* and be a part of it. It was here that they learned to become warriors. They were taught by the elders to protect and defend the Khel or village. They were also taught the traditions, customs, laws and how to behave socially. They also learned a number of gaming tactics and tricks of each other and knew how to encounter in times of competition. These dormitories were always occupied and never left empty at night. During festivals these houses were filled with laughter and singing of folk songs.

The female too had their share of recreation with their female friends but they were never idle. In all their gatherings they brought their handicrafts which they did together or learned new designs of weaving from each other. They were also advised in social behaviour, obedience, respect, and mannerisms of a female by the elderly hostess. In such gatherings they were also often visited by male admirers but always under supervision. They were not restricted to exchange gifts or build their relationship, and care was taken not to go against any social rules.

iv) Peli:- This was an organisation that strengthened the social fabric of the village. Each group comprised of members within the same age group. In every Angami

village a child from 7 to 8 years onwards will start to form the social organisation called *Peli*. This was indicated as a lifelong association and the most important form of training and learning within the village.

Each of these groups comprised of young individuals between two to three years gap. For Example- 10 to 13 years or 14 to 16 years may form a *Peli*. It was compared to the modern system of different classmates (*Kro-Kekri*) with the difference being traditionally working with ten fingers and presently working with two fingers. A brother and a sister may also be in the same *Peli* but two brothers were usually not in one group. The senior *Peli kro* or groups set examples for the younger *Peli* to follow. The well formed seniors were also invited by the younger groups to teach the traditional songs and dances. Though they had no teachers they learned by observing each other under the guidance of an elderly person or persons. These elderly guides advised them on the various traditional ways of life and the customs of the village. Each of these groups assembled in their own selected place known as the "*Thekraki*".

The Young groups or the "*Zoucha Peli*" were not expected to perform all the activities of the seniors. Every *Peli* went through the different stages of work. For instance, carrying of wood or water; followed by pounding of the paddy field; then tiling of the field and cutting of firewood etc. The senior stages were known as "*Thekra*". This stage was characterised by a group well formed; were fit physically; with a good overall reputation. Each adult group was expected to contribute to the society. Within each *Peli* the talented and the strong individuals gradually became leaders of the group. Some of these age groups were selected to lead during celebrations of festivals in all their fineries.

This was an institution where a number of values were learned and practiced. They felt responsible for one another within the group and stood by each other in time of trouble and mishaps. They worked and competed with each other in good spirit. It initiated unity, a sense of belongingness, a way of bringing families together and maintained lifelong friendship. It was learning and working that was co-operative and collaborative. As was said by an elderly retired teacher, 'together we learn, together we obey, and together we encourage and serve'. This institution was thought of as an important part of a village life. Though, it still exist in the villages it has lost its charm and fame. It is a general feeling that this institution can still be a very relevant informal education within the village to the young generation.

4.2.8 Art and Amusements

The traditional society appreciated any new, unique, useful and beautiful creations of the individuals. The women were skilful in their weaving while the men were artistic in their wood and bamboo works. All the female in the village were expected to know how to weave. Some of the females in the village were famous for their neat and creative designs. A father also encourages the son to

learn the wood and bamboo works. Some families were known for their artistic and fine work that had been passed down from father to son. There was no training place or persons particularly providing them but was learned by individual interest and observation.

The life of the people, though hard was not all work and no play. They had their time for recreation and games. During festivals, and friendly visits to other villages competitions among men were conducted. These men were responsible for their own fitness and maintenance. They competed with good spirit and respect for their opponent.

Some of the games played by the traditional society were, wrestling, Shot-put, Long-jump, fix-jump, javelin, archery etc. The events were first conducted within the village or khel and the best were selected to compete with other Khel or village.

"*Kida Kinyi/kekinyi* or a friendly visit may provide an example relating to the competitions conducted in good spirit and respect. The purpose of the visit was to build friendship, revive friendship or to end enmity between two Khels or village. The visiting Khel or village presented gifts to the host Khel/village and the host prepared a feast for them. The feasting may take two to three days within which the different events of games were conducted. All young and old who could walk the distance could witness the gathering. The visits maintained peace and harmony between the two communities.

4.2.9 Impact of Christianity and effects of modernization

Before the advent of the British, the Angami society was very much aware of the other cultures and beliefs but they remained strangers to those cultures or religion. The habits and customs of all Naga tribes differed from other neighbouring cultures and beliefs (Manipur, Bengal, Assam, Chachar), and they were never influenced by the Hindus or the Muslims. The Angami remained true to their culture and beliefs till the time the British invaded their land. They had no written scripts, formal schools or any recorded history of their own. Among the many Naga tribes, the Angami tribe was very stubborn and too proud to accept a belief that was totally alien to them. Though they were among the first Naga tribes to come into contact with the British they resisted their interference for very long. The change in faith also was much later than the Ao tribe of Nagaland. It took several years for the missionaries to win over the minds of the society. The Northern Angami, were the first to become Christians followed by the Western Angami then the Southern Angami. This was in the later part of the 19th century.

There are individuals in almost all Angami villages still following the Ancestral beliefs. At the initial stages the Northern Angami influenced the spread of Christianity among the Angami society. The very few earlier Christians were

ridiculed, criticised and even cursed at for defying the village beliefs. It was only after the 1950's that Christianity began to increase among the society. With the faith of Christianity drawn into the society the attitude of "Kill more and more Status" was gone. Today more than 90% of the Angami are Christians.

The introduction of a new faith into the society brought about a different and positive outlook in the Angami society. The American missionaries were credited with the introduction of schools and education, developing of script, decreasing of feuds and enmity among societies, strong marriage bond, upliftment of the female and creating awareness in health and hygiene. They were also responsible for the decrease in superstitious beliefs. The drawback was their inability to encourage continuity of the valuable indigenous traditions and customs. It was thus cited that, with all good intention the culture of the society was up-rooted. The good values of the traditional society are as good as the present Christian values. As good Christians one should also promote the good traditional values. "Truth does not clash with truth".

Emotionally one has embraced Christianity. This should be deep rooted with cultural traditions. One's culture is a gift of God as it is suited to the place or region. Giving up one's culture is deemed as foolishness and referred to as losing one's identity. The society should be able to identify with other cultures or tribes. Every culture is unique and is developed to build the world heritage. Like plants and flowers so is culture and race. Variety brings beauty and freshness.

With Christianity came education and modernisation. The society was exposed to the other developed societies and to a number of different aspects of life and living. Educated young individuals have been introduced to other cultures of the world. The people in general have not altogether given up the traditional ways of life but the young people have certainly departed from the old traditional life. They speak a different language, their thoughts are different and mannerisms and modes of life are different. It has also brought radical changes in the concept of moral and religious values.

The advancement of science and technology has improved the living and working conditions of the people. Application of physical strength has been taken over by the application of the mind. It was stated that the same attitude of working earnestly and with determination then and now will result in the same satisfaction. Education has certainly improved the life of the society. The young adults today are exposed to the world of work. The influence of mass media and communication has transformed the life and attitude of the young generation. It has a number of advantages in work places, business, institutions, and for personal use, but it has also led to the introduction of a number of illegal materials, and crime.

Unlike the past generations, the society is secular in thought and individual freedom is observed regarding ones religion and beliefs. This individual freedom

perhaps is responsible for the various inappropriate behaviours within the society. Degrading values such as envy, greed, immoral behaviour, corruption, shifting of responsibilities, disrespect of parents and elders, bribing, lack of cooperation, rebellious attitude, drunkenness, blind imitation of western life style, immodest attires, extortion, laziness, untruthfulness, unreliable, materialistic competition, lack of respect for time, indiscipline etc, were cited.

4.2.10 Desirable traditional values of the Angami tribe

Some of the important and desirable traditional values that need to be preserved and carried over to the next generation have been mentioned below:

1. *Kethezie Zho*: A unique character of the Angami society. This is characterised by giving, sharing and being considerate towards others. Ex: Something nice or good is being shared with friends or peers with an attitude of 'I will not enjoy it alone', or a work that is to be done, 'will opt for the most difficult work or carry the heavier load'. It is also characterised by courtesy and charity.
2. *Kenyü*: In connection with obedience and being true to one-self. Anything that was said to be "*Kenyü*" (Taboo or forbidden) was strictly observed. This took care of religious conscience.
3. *Thenga*: Being conscious of what is considered shameful or disgraceful socially.
4. *Keshürhei keshürho* : Being healthy, active and industrious. It was held in high esteem as it is the key to productivity and prosperity.
5. *Kedzünga*: Maintenance of oneself with respect to work or behaviour. This was a value to avoid disrespect or criticism in work or behaviour from others. "U demia *kechü chülie mo ro menga*" meaning "it is shameful not to be able to work as my age-mates". This attitude brought out the best in individuals.
6. *Kekinyi/Kida Kinyi*: An occasion observed to build values such as friendship, peace and harmony among communities.
7. Dignity of labour/Work ethics-"*MhachÖ menga ro mhacÜ hei*." Literally means, "If you are ashamed to work then don't eat". Traditionally, the Angami societies were not ashamed or deterred by hard work
8. Compassionate and helpful towards poor relatives- Traditional Angami did not allow their poor relatives to be at the mercy of others. It was a matter of shame not to feel responsible towards one's relatives.

9. Self- discipline- For instance, one will not over indulge in food; or will abstain oneself from sex the day before setting out for war or to compete in a sport, even if he was married; or that which was "*kenyü*" (forbidden) was strictly followed even in the absence of a witness.
10. Respect- Respecting one's parents and elders of the village was one of the highest values. Parents and Elders were thought of as next to "*Urho*"/*Ukepenuopfü*/God.
11. Respect with proper Address- Addresses such as, *Ami* for maternal uncle, *Azuo Kestüpfü* for mothers younger sister, *Aniá* for Paternal Uncle, *Athi* for brother-in law, etc.
12. High respect for female modesty- modest behaviour in female was highly respected as this uplifted the morality of the society.
13. Politeness- being polite to elders and others. Younger individuals should always be the first in greeting. One should be careful in speech and not use foul language. Elders were always given the first preferences.
14. Obedience - To obey ones' parents and the elders of the village. For instance, that which was said as "*Chükenyü ho*" (that which should not be done) by parents was obeyed by their children.
15. Follow timing in work or meal- Abiding by the family routine in work or meal not only was efficient but practical as well.
16. Responsible and independent- The society was responsible and generally self- sufficient. Every married couple lived an independent life not depending on parents for their livelihood. The Traditional Angami society did not approve of joint families.
17. A duty and honour: Taking care of old parents and the weak was not only a duty but an honour to an Angami.
18. Sharing of wealth: The rich people of the society shared their collected wealth with the community through the feast of merit.
19. Community work: Every individual of the society participated in the social- works conducted by the clan, *khel* or village. It was a social disgrace not to be a part of such works.
20. Competitive spirit: Competing with one another starts very early in life in their age groups (*Peli*). They also learn to appreciate and encourage each other. The competition may be in work or sport.

21. Strict adherence to the customary law- No one could escape the punishment if found guilty, and the crime was solved at the earliest and not kept pending.
22. Simple living with humble attitude- They did not envy other people's lives but acquired what they needed and were content with the simple village life.
23. Preserved for the future - Over indulgence of anything was avoided. Angami women were specially known never to over indulge in food or drinks. Other examples were, fishing more than seven times in a year was not approved of; hunting expeditions any time of the year was not allowed; sharing of the hunted animal meat with friends, relatives and neighbours. Not allowed to sell.
24. Selection of leaders (*Peyumia*) who were truthful, respected, wise and responsible.
25. Honesty and integrity
26. Marriage with the consent of parents.
27. Restriction of marriage within the same clan.
28. Celebration of the traditional feasts and festivals.

4.3 Analysis and Interpretation of Secondary Data

The secondary data was obtained from related books and researches, documentary records and notes, journals, seminar papers, souvenirs, etc. The customs, culture, traditions, laws and a distinct way of life of the Nagas and the Angami tribe in particular, had no recorded account of history. From time immemorial they remained isolated from the neighbouring people and even from other villages of the same tribe. What little we know of has been passed down orally, generation to generation, through the various indigenous institutions, folklores, folksongs and folkdances. This situation changed with the entrance of the British into their land. The earliest written records such as J.B. Hutton's, 'The Angami Nagas', and notes collected from British officers/ Administrators and reproduced in Verrier Elwin's, 'The Nagas in the nineteenth century' are valuable information on the life of the Angami tribal people. These observations were recorded at the period when modernization, Christianity and education were yet to influence the tribe. A number of local writers have lamented the limitations of these records but have also appreciated the valuable data recorded, as these written observations provided glimpses of the life and society of the Angami untouched by outside influences and modernity. Thereafter, inspired and encouraged by the interesting observations recorded by British explorers, soldiers,

Administrators and planters of the nineteenth century, Indian Administrators, travellers and others too have further written on the Angami tribe.

The Angami tribe was once a part of a large group known as the *Tenyimia*. This group includes the Angami, the Chakhesang who were known as the eastern Angami in the past, the Rengma, the Zeliang, the Pochury, the Pomai and the Mao tribes. The last two are in present Manipur State. They were numerous and occupied the largest area among the Naga tribes.

The Angami tribe is one of the major tribes of Nagaland. Their history and culture has been described as unique and differ in several ways from that of the other Naga tribes. As Lt. Col. Woodthorpe comments, "speaking generally, the Nagas may be divided into two great sections, viz, : (1) the kilted, (2) the non-kilted. The first class embraces all the so called Angamis, eastern and western. The second class includes all the other tribes, for though all these latter differ from each other in many minor particulars, yet there is a very general resemblance, but the Angami differs most markedly from all other tribes in every way, appearance, dress, architecture, mode of agriculture, &c., and in nothing is the difference so marked as in the waist cloth. This marks the Angami off from all the other tribes on either side of the Brahmaputra."¹

4.3.1 The Village

The Angami tribe were described as active, brave, athletic, powerful and warlike, the most enterprising and intelligent and civilized among the Naga tribes. They occupied a land of scenic beauty, with rolling hills and valleys, bounded by mountains high and low. The villages were generally placed on the more tabular hills or on commanding positions and strongly fortified owing to the constant state of war. The approach to the village was tortuous with a difficult task of entry into the village by an outsider. The climate pleasant, subjected to neither extreme heat nor cold. Their land being fertile was well cultivated, drained systematically and maintained well. The hillside surrounding the villages was covered for miles with rows of fine terraces of paddy fields, seen even today. On approaching an Angami village one will see different sizes of Monoliths in rows or scattered, which were either monumental or commemorative of the feast of merit by the rich of the village. Also, graves of the dead are seen besides the roadways and inside the village. In the past, above these graves were placed the personal belongings, and in some graves particularly male, were roughly wooden carved erected effigies wearing the fineries of the deceased. Another important feature was the *Kharu* (translated as Gate). These were strong thick wooden doors made out of one piece of solid wood. Each Khel had their *Kharu*/, engraved with motifs, symbolizing an increase in the population. These gates were used to act as barricades. Some of these wooden gates are well preserved to this day. The arrangements of the houses were irregular and always faced the east with sitting

¹ Elwin 1969. The Nagas in the Nineteenth Century. p 49.

out places. All the building materials were locally available. In and around the village were wash places where spring water/waterholes were available. These waterholes were ritually cleansed at festivals and at intervals. But the living conditions were unhygienic and sanitary arrangements were absent.

Every Angami village occupies a wide territory, covering hills, high and low often stretching more than a 100 sq. kms. Within the Angami tribe the land is divided and belongs to each village from time immemorial. The land may be owned by an individual, a family, clan, Khel or village but no outsider was allowed to own the village land. They had a balanced system of division and possession and an orderly and disciplined way of utilizing it with almost non-existent disputes in relation to land systems, and the village elders exercised strong control. The Angamis were numerous in number but the area was sufficient to sustain its population without having to depend on others. "The Angami people preferred a large village both in area and population, because the larger the population, the greater was its protection."¹

The Angami villages were large with numerous houses. Kohima for instance, contained 865 houses, Khonoma 545 houses, Viswema 530, and Jotsoma 434.² So also, referring to the census Report of Bengal (1872), by John Butler, that within the Angami proper (western Angami) there were 46 villages and about 6,367 houses, and taking five persons per household, a population of roughly about 31,835.³

4.3.2 Character

The Angami tribe were presented by Lt. Col Woodthorpe as a very cheerful, frank, hospitable, brave race, and for hill people wonderfully clean. Further, they were also said to be in many ways perhaps the finest and best among the tribes, but, like all other tribe were also bloodthirsty, treacherous, and revengeful.⁴

J.H Hutton speaks of the Angami as highly intelligent but was less receptive than the somewhat less intelligent tribes to the North of him. He acknowledges, however, that the reluctance to adopt new manners was the result of his superior intelligence rather than of any flaw in it. But when he adopted new ideas, he readily assimilated and immediately perceived and took advantage of the value. For instance – Vaccination. The Angamis were viewed as independent, possessed the attributes of honesty and loyalty, striking characteristic of hospitality, great kindness and consideration shown to the mentally and physically deficient and was called a model of devotion to his family. Another striking trait mentioned

¹ Ketholesie, 2001. "A study of the Policy, Society and Economy of the Angami Nagas Under the British Rule." Unpublished Doctoral Thesis (Philosophy of History). Nagaland University.

² John Butler in Tajen's "British Occupation of the Naga Country." p 8. Published by Naga Literature society, Mokokchung.

³ In Elwin's 1969, "The Nagas in the nineteenth century", p 293.

⁴ In Elwin's 1969, "The Nagas in the nineteenth century". p 55.

was their geniality. Both men and women were exceedingly good-humoured, and were also very deeply melancholic.¹

4.3.3 Religion

The religion of the Nagas in general and in particular the Angami tribe has been labelled as, 'Animism', which has been translated by Sir Edward Tylor, as 'belief in spiritual being' and is also thought to be a form of 'Ancestral-worship' (*Tsana*). Any breach of custom in the village was considered as an act of disrespect to the ancestor. The individual and social life was surrounded by superstitions and they were staunch believers of spiritual cult, involving appeasement rituals and sacrifices. They also thought of the dead as still inhabiting this world. They did not worship any form, figure or being but believed that there was a supernatural force behind every activity and life.

The Angami tribe regards *Ukepenopfii* as the giver and creator of human race. But there was no indication that *Ukepenuopfii* was worshiped, though there seemed to be a sense of immense respect. The name '*Ukepenuopfii*' literally means '*birth spirit*'. It has been referred by J.H Hutton that this spirit was not credited with any activities malicious or ill-disposed towards human beings but was always regarded as beneficent. *Terhomia* believed to be the supreme deity has attributes of both good and bad. A number spirits and deities were also mentioned. For instance, *Rutzeh*, the evil one, called the giver of death; *Miaweno* the female spirit of fruitfulness; *Telepfü*, a mischievous being; *Metsimo* guards the approach of paradise etc., and a number of other spirits in connection with nature –living and non-living, natural calamities, disasters, diseases etc.²

The daily life of the tribe was inseparably interlaced with consultation of omens, dreams and superstitions. Y.L. Roland Shimmi writes, "At all the crisis of domestic and communal life omens are taken in order to determine the issue of the future".³ The omen consultations may be of the individual, family, clan or the whole village and *genna* observed accordingly. So also, interpreted dreams by *Themumia* (fortune interpreter/teller) were means employed in deciding the site of constructing a new house, proposals of marriages, during hunting or war expeditions, etc, and many at times determined the daily life activities of the individual.

Penie/Kenna/Genna signifies a non-working day. The Angami life was punctuated by a number of *gennas* and majority of the *gennas* were rituals marking significant festivals in the agricultural cycle. According to Davis, in the census of India-1891, the term *genna* "is used in two ways: (1) it may mean practically a holiday, i.e., a man will say 'my village is doing *genna* today', by

¹ Hutton, 1969, The Angami Nagas, p 37-39.

² Ibid: p 182, 183.

³ Shimmi, Roland, Y. L, 1988, Comparative History of the Nagas – From Ancient period till 1826. p 128.

which he means that, owing either to the occurrence as an earthquake, eclipse or burning of a village within sight of his own, his village people are observing a holiday'; (2) '*genna*' means anything "forbidden". The whole village, say observe a *genna* or only a *Khel* may observe *genna* or sometimes a single individual is required to observe a particular *genna*.¹ Hutton, referred *genna* 'as an act of worship' because there is no suitable English word which describes it, and explains it in three heads- While *Kenyü* is a prohibition laid on a unit of the community which was also a determinant of one's moral behaviour, *penie* is the prohibition laid on the whole community and *Nanyü*, supplementary to *kenyü* and *penie* merely without prohibitions other than that against going to work in the fields.² *Kenyü* and *penie* may also be observed with performing certain rite and rituals or in other words *nanyü*. The observations of *Gannas* were strictly enforced and adhered to. No individual would dare violate the society's decision for fear of the consequences. The value here is not on the system or belief of the people but in the manner in which it was strictly enforced and adhered to.

The religious life was closely intertwined with the agricultural festivals and the social life of the people. Majority of the *Gennas* in general were observed during the various festivals which were in connection with the agricultural life of the people. Other *Genna* days may be in association with the social life of the family, clan or the whole village depending on various situations.

4.3.4 Socio-political Characteristics

An Angami village was a unit of social relations in which all the institutions were interrelated, interdependent and interlinked, kinship being the prime basis of all these relations. In the Angami society, first, the family is the basic social unit followed by the *Pfiistanuo* (offsprings of one grandfather), and from there one belongs to the *Thepfii/Chienuo* or a clan. Hutton, observed that the real unit of the social side was the clan. So distinct was the clan from the village that it formed almost a village in itself, often even having its own boundaries.³ The clans will then form the *Thinuo* or *khel* and a number of *Khels* will ultimately form the village. "If a *Chienuo* is recognized by the *Thinuo*, a person belonging to the *Chienuo* becomes a member of the village. But if a *Thinuo* derecognizes a *Chienuo* a person belonging to that *Chienuo* loses his citizenship, losing all rights to the land".

Every village was a polity of its own. The Angami did not have any settled form of Government, but a Democratic way of life was the essence of their living. They estimated everyone as equals. 'The village exists as a whole and the *Thinuo* can be, and in most of the times, a real unit of governance among the Angamis.

¹ Mathur, Nita, 1992, Religious Ethos of the Angami Naga, p 131, in Channa Mitra's, Nagaland- A contemporary Ethnography).

² Hutton, 1969, The Angami Nagas, p 189,192 & 193.

³ Ibid : P 109.

⁴ Linyii, K., 2004. Christian Movement in Nagaland. p 24

But when the interests of the whole village are involved, the village functions as a unit.¹

There was neither chieftainship nor hereditary system like some of the other tribes of Nagaland. The Angamis were never ruled by autonomous chiefs and no one individual ever had authority over the entire village. They had the *Kemevo/Phicii-u* who was referred to as the social and religious head, but no real power was vested in him. The villages were led by the *Peyumias*. These men were chosen not through position or status but for their qualities and skills. The *Peyumias* were greatly respected but not authorized to give orders without the consent of the villagers. Thus, John Butler says of the *Peyumia*, 'the actual authority exercised by these *peyumias*, who are men noted for their personal prowess in war, skill in diplomacy, powers of oratory, or wealth in cattle and land, is, however, all but nominal, and thus their orders are obeyed so far only as they may happen to be in accord with the wishes of the community at large, and even then, the minority will not hold themselves in any way by the wishes or acts of the majority.'² Further, Rev. K. Linyii writes, '*Peyumia* cannot and do not give orders. Rather they participate in the discussions in the *Thehou* in such a way as to guide the community to come to a decision. And that is how the Angami govern themselves'.³

All activities relating to political, social, religion, economic, law and order were confined to and applied within the village. The various institutions and properties of the village were also maintained and taken care of by the village. Each village was an independent unit by itself. The society in the past never had any unified system of administration. State, districts or any sub-divisions that we have in today's system of Governing was not known to them. The village tribal council that we have today, though represented by the clans, is a system of governance of the villages introduced much later.

There was neither class nor caste distinction or differentiation between the poor and the rich. The rich freely shared their riches with the poor and the poor freely provided their help when needed. No Angami individual likes to feel indebted to the other. They always paid in the same fold or even more. All men were thought to be equal and a sense of belongingness existed within the village. Every adult individual shouldered his problems and fights his own feuds. As John Butler comments, 'Every man follows the dictates of his own will, a form of the purest democracy which it is very difficult indeed to conceive as existed even for a single day; and yet that it does exist here, is an undeniable fact'.⁴

As was ideally summed up by Mr. T. Sakhrie, 'Truly we are a peculiar people. We are all equals. Men and women have an equal social status. We have no caste distinctions; no high or low class of people. There is no communal feeling,

¹ Linyii, K., 2004. Christian Movement in Nagaland. p 29.)

² In Elwin's, 1969, "The Nagas in the Nineteenth Century" p 528.

³ Linyii, K., 2004, Christian Movement in Nagaland, p 30.

⁴ In Elwin's, 1969, The Nagas in the Nineteenth Century, p 525.

neither are there religious differences to disturb our harmony with our conditions. There is no minority problem. We believe in that form of democratic government which permits the rule, not of the majority, but of the people as a whole. We govern ourselves by a government which does not govern at all.' ¹

4.3.5 Marriage and Family

The family was the basis of social integrity. It was the basic interest of every individual Angami. The society is based on Patriarchal system and the family is traced through the male line. Only the male can inherit the ancestral property (land and house). But in some cases the female too can inherit the land property of the mother.

The father being the head of the family was immensely respected and highly privileged. He was responsible for the protection and welfare of his family. All major and important decisions of the family were taken by him. His word was final. The Mother took care of the domestic duties and most of the fieldworks. She was also responsible for caring and disciplining of the young children and teaching her daughters to work, cook and weave. 'The relationship between men and women and the roles played by each, was undoubtedly influenced by the individualism which was a special characteristic of the Angami.'² There was respect and consideration within the family. Both husband and wife were co-workers, with equal rights and dignity in their own spheres of work. Siblings look out for each other. The brothers protected their sisters and the sisters did household chores for their brothers. Thus, on the whole, the family life is based on respect and co-operation. Parents and elders were respected, and the children, though they enjoyed a good deal of liberty, were nonetheless brought up to be obedient and co-operative.

No doubt, the work of the female was heavy and stressful but she performed her duties without complain. As Apuno Chase Roy, says of the Angami women; 'Through their work, always driven by that sense of *mhosho* or pride, women sustained patriarchy in their society.'³

Married sons received their share of landed property, built houses of their own and lived independently. The men folk helped in building the house of the newly wed. He was responsible to set up his own family with the support of his wife. Angami society did not follow the joint family system. J.H Hutton observed that every household seldom exceed five in number. Children were not numerous, owing perhaps to the high death rate of infants. Five children were considered to be an unusually large one. Traditionally, the youngest male occupies the father's

¹ In Elwin's, 1997, Nagaland, p 73.

² Roy, Aphuno Chase, 2004, Women in Transition - Angami Naga Women From 1878 to the Present, p 34.

³ Ibid : p 34

house, and in practice took care of the old parents and grandparents. Daughters received no share in their father's land property.¹

'The Angami society has been noticed to be monogamous and exogamous. Marriage in the Angami society can be from simple (*Theviinyhii*) to grandly solemnized (*Thevonyhii*) depending on the bride and groom's families'.² Both the individuals must have attained maturity. Marriages were either of one's choice or an arranged one. Parental advice was considered, but they did not control the choices of their sons or daughters. Arranged marriages were cautiously negotiated between the two families not to create any misunderstandings or humiliation.

Monogamous marriage was the pattern being adhered to. Marriage was an important part of the social life. Being married was much more acceptable than remaining unmarried. Marriage within the same clan was not allowed, but it was observed in some cases. As J.H Hutton too, says, 'In spite of the strong disapprobation of the elders of the clan, who prophesy barren marriages or idiots and diseased children as a result, marriages even within the kindred are not unknown.'³ This just goes to prove the keen observation of the tribe for decades and the consequence and thus, should be avoided. The tribe had no knowledge of science and that consanguineous marriage causes the recessive genes to get expressed, which may ultimately lead to individual disabilities.

Divorce among the Angami society was very frequent and occurred for a number of reasons such as, female being barren or unable to produce a son; infidelity of the wife; idleness, excessive indulgence of *Zu* (Rice beer) etc. The divorce, if, it was through mutual understanding then the female was allowed to take all that she had brought from her parents, but, in case of infidelity of the wife, she was not allowed to take even her personal belongings. And in addition, will be penalized and punished.

Divorce, J.H Hutton writes, 'is easy to obtain; incompatibility of temper is quite sufficient reason; and unless she is herself divorced for adultery the women always obtains a third of the joint property exclusive of the land.'⁴ Divorced men and women could remarry at their own pleasure. Remarriage of widows and widowers were allowed but only after some time lapse of the deceased partner, which was thought to be an act of respect to the deceased and his/her family.

4.3.6 Traditional Women in the Angami society

The traditional Naga women in general were considered remarkably high as compared to other tribes of India. They were respected and protected by their

¹ Hutton, 1969, *The Angami Nagas*, p 55

² Ketholesie, 2001, *A study of the Policy, Society and Economy of the Angami Nagas Under the British Rule*. Unpublished Doctoral Thesis (Philosophy of History), Nagaland University.

³ Hutton, 1969, *The Angami Nagas*, p 114.

⁴ Ibid: p 225.

male folks and honoured for their role in the family. Prof Haimenhoof writing about the Naga women said; 'many women in more civilized part of India may well envy the women of the Naga hills, their high status and their free and happy life and if you measure the culture level of a people by their social position and personal freedom of its women, you will think twice before looking down on Nagas as 'savages'.

The traditional Angami society was male dominated. The male population by far had more privileges, along with the authority to decide in all major and important aspects and activities of the clan and village. Only men were appointed to represent the clan or village. At the time of constant war among the villages and clans, the men took the responsibility of protecting women and children and women took the role of providing and caring. Perhaps this trend continued even after the constant feuds had ended. And with no power of authority, she continued her position without question.

After marriage the female belongs to the family of the husband and her primary obligation as a wife was to provide continuity to her husband's lineage. She was expected to obey and be faithful to her husband. As a mother she literally does everything pertaining to the household- the fieldwork, weaving, gathering firewood and vegetables and at the same time taking care of the children and teaching the daughters all her ways and work of life. Some young boys were initiated by their fathers towards learning the art of carving wood and making cane baskets. And except in fieldwork, very seldom do they help their mothers and sisters in household works. They enjoyed hunting and taking adventurous expeditions into the forest and hills. John Butler described the Angami women as; 'they are chaste, faithful, merry and - unlike their brothers – never to be seen idle. Their duty is to fetch the wood, draw the water, cook the food, and brew the liquor, besides working in the fields and weaving cloths at home.'¹

Very early in life, the girl child was made to know her place and responsibilities. She was conditioned by her mother to feel the secondary status. The amount of attention, teaching and advice she received from her mother had a purpose- preparation for marriage. In the absence of her mother she could not only take care of the household works but care for her younger siblings as well. Though she enjoyed certain amount of freedom as a young girl playing and mixing freely with the boys, her movements were restricted as she matured. She had the freedom to choose her husband, but only from within the village. Thus, it indicates that though the female had some sort of freedom there was always a condition that followed with it.

At birth both female and male child were welcome and considered a blessing but there was preference of a male child as this would ensure the family's lineage. Adoption was allowed in the Angami society but this sometime caused

¹ In Elwin's, 1969, *The Nagas in the Nineteenth Century*, p 304.

problems in terms of inheritance of the ancestral properties. Both, men and women were expected to behave morally but more so the women. The society required women to adhere to very high moral standard. She was punished or fined for any behaviour the society did not approve of, while the men were usually excused. For instance, in cases of pre-marital relationships in which women were involved, the women was made to undergo physical punishment and were also socially exposed to shame, while the societal norms provided room for men to get away with extra-marital relationship. Within the men circle these men were applauded and admired. Another discrimination the female faced was regarding inheritance. She was not entitled to inherit any of the ancestral property. And if the woman was the only child the property would go to the immediate relatives of the father. Though, in some villages she was allowed to inherit her mother's land property. This ancestral custom of inheritance is still applied in all the Angami villages. Further, there were a number of restrictions for women during festivals, gennas with taboos surrounding them.

The above characteristics of women appear to depict the disadvantages and low position of women. But at the same time the men folk regarded and respected the women. The women folks too had certain amount of freedom in their social and individual life. The women folk had the authority to decide on the daily activities of the household and field work. They were also assigned to perform important secret rituals in the village. This perhaps was one of the reasons for women to adhere to strict morally approved behaviour. Rituals such as the first reaper (*Liedepfü*), sanctification of the harvest (*Kikenyü*), first sower (*tsakro*), dedication of a new house (*Kizie*), annual ceremony in memory of the death (*Mekhru zie*) etc. Thus, says Aphuno Chase Roy, 'the traditional culture had been male-dominated had not meant that women's secondary status was deplorable. Rather, the evidences infer that women exercised a significant amount of independent decision making and enjoyed a certain amount of respect for playing complementary roles in the family as well as socio-religious roles.' ¹

Illegitimate children were very rare and very little was known on the circumstances of such cases. They were thought to be disposed off quietly by their mothers. It was the society's penalty which was excommunication or death to the unmarried mother that may have propelled the unmarried woman's mother to act in such an inhumane manner. Prostitution was an unknown thing, says John Butler, and that all the foul diseases that followed in its train, were evils to which Naga flesh had not been born an heir.² Rape another social evil was also not heard of. Any mistreatment of the female was not tolerated by their male relatives. 'Such violation would have required revenge and bloodshed by the woman's brother(s) as that would be seen as violating the "purity" of the family,

¹ Roy, Aphuno Chase, 2004, Women in transition – Angami Naga Women From 1878 to the Present, p 73.

² In Elwin's, 1969, The Nagas in the Nineteenth Century. p 304.

and purity was the primary concern of the family.¹ So also, women who were ill treated by husbands or in-laws can seek the protection of their male relatives and clansmen.²

4.3.7 Indigenous Institutions (*Kichüki, Thehouba, Dahou and Peli*)

The Angami society had a number of social institutions which even today can be considered of utmost importance in view of value inculcation.

i) Kichüki

Men's dormitory or the *Morung* was an important feature in the Naga tribes. These dormitories were called *Kichüki/Thehu* in the Angami society. It was a house where the bachelors of the village lounged during the day and slept at night. Every khel had their *Kichüki* furnished with large wooden sleeping platforms. These houses were where young men gathered for different purposes. It was in this institution that they learned the social mores, spent their leisure time and listened to the teaching and advice of elderly people of the community. They also get acquainted with the history, culture, folklores songs and dances of their village. They were taught proper social behaviour, the importance of discipline and even socially useful works. All unmarried young males were regular participants of this institution. M.Horam writes, that in the absence of schools, especially in the olden days, the *Morung* was a training ground for all lessons that youth must learn before starting to live independently.³

Female *Kichüki* were also prevalent though not in the manner of the male. They assembled in an elderly person's or a couple's house who acted as their foster parent or parents. The female too gathered in these houses as frequently as possible. They not only come to socialize but at the same time bring their handiworks. They were also frequently visited by male friends. It was in such get-together that courtship took place. The Hostess of the house taught the girls the social code and behavioural expectations of the female members in the society. 'The most important value of this institution however lay in the moulding of the girls' future, building their character and facilitating selection of partners.'⁴

ii) Thehouba

One important form of informal education for the male was in the *Thehouba*. There were a number of *Thehoubas* in every Khel. The *Thehouba* was a place where male members (old and young) mostly gathered in the evenings

¹ Roy, Aphuno Chase, 2004. "Women in Transition – Angami Naga Women From 1878 to the Present". p 66.

² Iralu, Esterine, 2000, Folk elements in Achebe – A comparative study of Ibo Culture and Tenyimia Culture. p 20

³ In Shimray, R.R., 1985, Origin and Culture of Nagas, p 196

⁴ Ibid: p 199

after a hard day's work and during Gennas or the non-working days. The *Thehouba* was referred to as the 'gossip platform'. It was thought to be unethical for a female to sit in the *Thehouba*. These platforms were where one could learn about the important matters of the day and the village. It was also a place for information, discussions, debating on various public issues, relating stories, sharing jokes, singing and dancing the folk way etc. One was free to speak on anything- for or against. Rev. Keveyiekielie Linyü writes; 'The Angami men usually gather in the *Thehouba*, an open space or elevated place in front of 4-5 houses, the meeting itself being called *Thehou*. Here all village affairs are discussed. Every mother will urge her son to go to the *Thehou*, so that he will be knowledgeable. It is here that some kind of leadership training takes place. Young people learn their histories, diplomatic skills and oratory skills.¹

K.Majumdar, opined that the constant intermingling of the villagers, gave them a sense of unity and solidarity. This friendly and co-operative spirit reinforced the idea of the Angami democracy.²

A number of these *Thehoubas* still exist in the villages although its past glory has faded. Occasionally one may see a few souls sitting together, gossiping and discussing on certain matters or just watching passer bys and children playing.

iii) Dahou.

The Dahou are circular sitting places of stone usually erected in high raised areas of the village where one could see beyond the village surroundings. Traditionally it was a look out place. In the olden times men were constantly on watch at the *Dahou* to look out for any danger. 'Disputes are settled in the *Dahou* and it is also a place where elders sit with their gourds of brew on genna days and recount traditional tales to children. On the *Dahou*, the elder (*Phichüu*) announces important events for the village'.³

iv) Peli (peer group/work)

In this system, children of the same age group were organized into social groups, known as *Peli*. Every individual in the olden days belonged to a *Peli*, even the physically and mentally challenged individuals. It was a lifelong association. *Peli* was characterized by unity and a sense of belongingness, dedication and hard work, reciprocal responsibility, cooperative and collaborative working and learning, learning by doing, and was an important aspect of one's identity.

This social institution was an important contributing factor towards the development of physical, social, moral, mental aspects of an individual's life. There

¹ Linyü, K., 2004, Christian Movements in Nagaland, p 28.

² In Channa Mitra, 1992, An Angami Village in Nagaland- A Contemporary Ethnography. p 55

³ Iralu, Esterine, 2000, Folk elements in Achebe – A comparative study of Ibo Culture and Tenyimia Culture, p 23

was constant interaction among the members of the group. They would work and feast together and develop a social unit as equals. The peer group worked in the fields of all the members on rotation basis. During festivals they identify a house as a get together place and feast together under the supervision of the host/hostess. For instance, during the festival of *Sekhrenyi*, this group of young men and women come together to sing dance and play traditional games, and also compete with the other peer groups. It was also during this festival that old friendship was strengthened and new friendship was established.

Peli members not only got to know and understand each other well but developed a strong bond among them. They helped one another in times of mishap, illness, marriage etc. Every newly formed young peer group observed and learned from the well formed peer groups.

From childhood, boys and girls were taught to work together in the *Peli* system. Before the children reached the age of about 12 they worked as girl-groups and boy-groups. But by the time they reach their teens, the groups were mixed with girls and boys working together. This system enabled them to identify themselves with their peer group and gave freedom to socialize in a socially approved manner. *Peli* provided a healthy bond of friendship between the boys and girls.¹

4.3.8 Customary law

The Naga tribes were described as highly organised political unit. Though they may not have highly sophisticated government machinery, the tribal policy provided dispensation of justice. Their administration system covers almost all the conceivable needs of men beginning from birth to death. Their codes of law have separate unwritten law on marriage, divorce, rape, theft, murder, adoption, inheritance, defamation, settlement of disputes, religion, war and peace, besides laws of relationship between village and village, tribe and tribe.²

Among the Angami tribe village administration was very much a matter of settling disputes according to the law of the land by the village council of elders. As mentioned earlier, although the village may be regarded as the unit of political and religious life, the real unit of the social life was the clan. It was the clan that decided on any major disputes that came up before the elders ranging from land settlement to thefts and homicides. The elders administered customary laws and ensure that punishment when executed is according to the law prescribed by the village.

It was observed that the orders of the elders were obeyed so far only as they accord with the wishes and convenience of the community. 'The Angami

¹ Roy, Aphuno Chase, 2004, Women In Transition – Angami Naga Women From 1878 to the Present, p 46, 47

² Horam, 1988, Nagas Old Ways and New Trends, p- 33.

has some respect for his elders, the decisions of old men in regard to matters of custom is more or less final. Questions of fact are usually decided by oath. Angamis are also not usually willing to risk their lives by pledging them to the truth of a statement of a relative unless they are fairly well satisfied that the statement is true, for a false oath is held to entail death or at least misfortune as the result of it.¹

If person was accused of any crime against the social code and failed to take an oath, he would be punished according to the customary rules. Offences such as the breaking of *genna* would be punished with a fine paid to the village fund. Rape was punished by beating up the culprit by the kindred of the women. A person who is accused of theft and found guilty, will have to pay a penalty of seven times the estimated worth of the stolen goods. Accidental killing was punished by seven years' banishment from the village. Whatever is the case or settlement it was always fair and impartial as all circumstances of biased judgement was avoided with proper selection of mediators. All these are clan and village decisions and none can oppose the decision given. In case of land disputes, if either of the parties refused to accept the clan decision, oath taking is done to claim the disputed land. '*Tenyimia* belief is that a man who takes an oath falsely will bear the consequences of false oath taking soon after. The oath is considered in a very serious light and it is more binding on the oath-taker than any statutes of modern government.'²

4.3.9 Arts and crafts

The Naga arts and crafts have its distinctive character. They have earned fame in spinning, weaving, wood-carving, cane and bamboo works etc. Among all its artistic handiwork the Naga shawl has become very popular far and wide. R.R. Shimray, points out, that the Naga shawls are the form of arts on which the finest minds are applied. These shawls and other garments are truly artistic and well adapted to the environment. What really matters in dress to be modern is the 'beauty' suited to the natural environment and the life of the people at a particular period of time.³ On Naga shawls and ornaments Hutton writes, 'All Naga tribes have a most remarkable appreciation of the effective and picturesque in dress, and their use of colour is unusual in extraordinary good taste and particularly well adapted to the surroundings in which it is displayed. The designs of their cloths are conspicuous for the right use of brilliant colours, while their ornaments of black and white hornbill feathers, cowries, ivory and scarlet hairs seem peculiarly well fitted to the deep green or bluish background usually afforded by the well wooded hills which are their home'.⁴

¹ Hutton, 1969, The Angami Nagas, p- 142 &143.

² Iralu Easterine, 2000, Folk elements in Achebe - A comparative study of Ibo Culture and Tenyimia Culture, p-27.

³ Shimray R.R, 1985. "Origin and Culture of Nagas", p 214

⁴ Hutton, 1969, The Angami Nagas, p 214.

John Butler noted that no amount of description can adequately represent the vivid colours and general get up of a well dressed Angami warrior. He also explains that even some of the very common cloths were of an extraordinary pretty pattern, and gave an example of a dark blue ground, with double border of broad scarlet and yellow stripes on two sides, and fringed at both ends. The women dress was neat, decent and picturesque in its own way, though not as showy as the male.¹

The beads worn by the traditional Angami were numerous. Men as well as women decorated their throats with various coloured beads made of stones, shells, hexagonal shaped blood red cornelian, yellow stones, etc. These beads were laced together in geometrical patterns. They also made beautiful coloured necklace and leggings out of plaited cane.

Angami tribesmen were specially known for their fine workmanship in cane and bamboo work. This trend is still continued in some villages, though with better tools. Bamboo and cane was used to make many different articles. Some of which have been mentioned- different types of carrying- basket for different purpose; woven mats and ornaments; musical instruments; cups and drinking vessels etc. Wood carving too was another form to display the talents of the society. J.H.Hutton described it as conventional designs which vary from village to village. Different figures and symbols were carved on great doors of villages, on the front gable of houses etc.² These form of arts represented were symbolic of position, conquest, wealth, etc.

Folk-songs and folk-tales manifest the dexterity of their literary flair. It was through these treasured memories that many of their customs, traditions, and beliefs, have been passed down generation after generation. Folk songs were expressed in many different themes. There were Songs that depict love, war, despair, loss, sadness, death, tragedy, happiness, tales etc., and songs sung during festivals and work. Many have wondered as to the philosophical ideas expressed in a number of the Angami folk songs. Another important feature was the many folk tales the society came by. There were stories of village feuds, early history of the village and the people, stories associated with village customs and still others (fairy tale like) simply and solely for the sake of the story itself.

Though the life of the people appeared to be hard and difficult, yet it was full of life and activities. They felt free to express themselves and their individual ideas. Their life was not just about their work and survival, but development in other spheres as well. They appreciated any work or creation beautifully done. The talented young men and women were encouraged by the elders and freedom was given to them to develop accordingly.

¹ In Elwin's, (1969), *The Nagas in the Nineteenth century*, p-308

² Hutton, 1969, *The Angami Nagas*, p-67.

4.3.10 Economy

The society produced everything they needed themselves. Theirs was a self-sufficient village economy. Every village had their own area of land. Agriculture was and still is their main occupation. The fertile agricultural land, miles and miles of rich forest wealth provided for all their needs.

‘The Angamis have developed since hundreds of years highly scientific terrace cultivation. These terraced hill slopes, the residential plots and orchards are owned privately by families. But the village forests around water points, full reserves and the grazing grounds are the property of the village.’¹

‘The soil of the terrace lands is extremely good; and from being kept well manured and irrigated, by means of artificial channels, along which the water is often brought from very long distances by means of aqueducts, ingeniously constructed of hollowed out trees, and sometimes bridging deep ravines, it yields a very large return.’² Further, H.H Godwin-Austen, described that he had never in the better-cultivated parts of the Himalayas seen terrace cultivation carried out to such perfection and the raised rice exceedingly fine and very nourishing.³ These terraced fields were permanent unlike the *Jhum* cultivation. Besides rice, they grew varieties of vegetables such as field-pea, millet, soya-bean, pumpkins, gourds, chillies, ginger, garlic, yam, and corn, etc., as well as cotton. With regard to domestic animals, the Angami tribes breed cow, pigs, goats, dogs and fowls for food as well as for sale and barter.

Other than cultivation, Hutton also described the important industries of the society. Some of them were weaving, blacksmithing, basketry, mat and grain storage making/weaving, wood carving, pottery, making musical instruments etc. Weaving was fully operated and performed by all the women folk. They extracted the cotton seeds, spun, and weaved the cloth which was entirely local material. Besides cotton the fibres of a species of nettle (*wiivi*), and of a species of jute, (*gakeh*) were also used in making cloth. Jute was used in making cloth that was coarse and used for bedding. A variety of plants and creepers were also used for dyeing the cloth. Blacksmithing was practiced by two or three male individuals in the village. They make spear-heads and butts, daos, spades, axes, sickles, hammers, knives etc. Basketry was another important industry, as baskets were made for a variety of uses. Cane and bamboo were the main materials used to make different types and shapes of baskets. The cane baskets were the finer in quality than the bamboo works. Carving and woodwork of the Angamis was decidedly superior to that of some other Naga tribes. With simple tools all sorts of articles were made from husking-tables to platters. Carvings may also be seen on the doors of houses; on the front gable of houses etc. Musical instruments

¹ Ramunny Morcot, 1988, *The world of Nagas*, p-2.

² John Butler, in Elwin's, (1969), *The Nagas in the nineteenth century*, p-589.

³ Ibid: p-588.

such as trumpet were made of a special type of wood and flute out of bamboo. Mats too were made of split bamboo, usually in the twilled pattern, and are finely woven. Necklace, armlets and leggings are also woven from fine strips of dyed cane. Other hard materials like shells, stones, bones and horns were also used to make ornaments. Some villagers also stated to trade in shells and beads with others as far down as Calcutta via Burma and Manipur. Pottery was also practiced in some villages where clay was available. Another thing worthy of mentioning was the manufacture of salt in the Angami villages that possessed brine wells. Though it has become an important article of commerce today, salt was never traded or used as a medium of exchange by the Angamis, as it was considered too precious. Before the coming of the British and the rupee, barter was the principle method of trade.¹

The staple food was unpolished rice and any kind of meat and a variety of vegetables. The forest wealth provided the materials for their shelter and tools, household utensils, food etc., they required for their day to day life. Theirs was a simple life with simple living and with desires being few, lived a satisfied life.

4.3.11 Zhatsii (Feast of Merit)

Feast of Merit provided the most significant social status in the Angami society. It was a feast performed by the rich people to share their wealth with others and earn status in the society. There are different stages of performing this feast. A person in his life time can perform this feast depending on his wealth. Dr. Sanyü, says, 'as class structure was introduced and divide between the rich and the poor in today's economy this philosophy of sharing one's wealth with others sadly diminishin'.²

4.3.12 Kekinyi/Kida Kinyi (Peace mission)

This is an important feast that is completely diminishing. This is a feast of making peace between two clans or two villages. The feast has been described as very elaborate and grand and can last for a few days. One clan or village goes to another clan or village and celebrates *Kekinyi*. They feast together; take oaths to become friends and partners and never to fight against one another. *Kekinyi* can take place between two fighting clans or villages to end the feud or to revive or re-establish long standing friendship or ties. Examples of such visits paid by Khonoma village to Kipoma clan of Kigwema and a clan of Razama to a clan of Kohima have been cited by Hutton³

Dr. Visier Sanyü writes, "The friendship philosophy of Kikinyü is one of the four areas of peace building that the UN Charter for peace is trying to achieve-the area of preventive diplomacy".⁴

¹ Hutton, 1969, The Angami Nagas, p 60-71.

² Sanyü Visier, Angami global village, in AGOK-Souvenir (1983-2008), p-44.

³ Hutton, 1969, The Angami Nagas, p 211.

⁴ Sanyü Visier, Angami global village, in AGOK-Souvenir p-50.

4.3.13 Traditional Values.

A number of values have been passed down from generation to generation through oral tradition. Some of these values have been recorded in books, seminar papers, research works, and souvenirs. The Lists of some of the values highlighted below are taken from- 'Women in transition (Angami Naga women from 1878 to the present) by Aphuno Chase Roy's ; 'Angami in the Global village' in the Angami Gazetted Officers krotho by Dr.Visier Sanyü; Dr. Buno Zetsuvi's paper on 'Traditional value system of Khwünoma'; and 'The Challenges Facing the Angami Men today: A historical perspective on the Issue', by Dr. Niu W. Kuotsu in, Angami Society- At the Beginning of the 21th Century.

1. Honesty (*kedietho*) towards and among themselves. They were instructed to be honest in speech, with regard to relationships, ownership and property.
2. Compassion (*Kekhrie*) with special regard to caring for the sick, the needy, and to rise to the occasion when emergency help was needed in such times as sudden disaster and other natural calamities. Because of this emphasis, beggary was unknown in Angami society
3. Shame culture (*Kedzünga*) has also been referred to as a sophisticated notion of shame. It is not to disgrace oneself in moral conduct, in personal hygiene, in performing individual as well as group tasks or not to stoop below what is dignified, to avoid shame. This value also propelled one not to be indebted to other. To depend on others for survival was considered a great shame.
4. Courteousness (*Kethezie*)- This has also been referred to generosity, giving, hospitality, caring for others. It is also the respectful form of addresses in speech and respectful conduct towards others.
5. Respect (*Thetshe-therhu*) and courtesy in the family, in peer relationships expressed through speech and conduct. It was considered disrespectful to address elder siblings, grandparents, maternal/paternal uncles and aunts, sister/brothers-in-laws by name. There were appropriate terms for each form of address.
6. Respect for elders (*Phichümia rhuhecü*) the show of respect in this regard was not only in speech but in the form of other social etiquette, such as offering seat/make room for elders to sit in the home or other meeting places. Elders were to be allowed to give their opinions in matters relating to planning and decision making. Due respect was to be given to the opinions of elders. Elders were always offered food and drinks first.
7. Social prohibition/inhibitions (*Kenü/kenyüvasikemo*), were strictly enforced and adhered to whether it was to do with work, food or beliefs. If a person

violated such taboos, he/she will have to face the consequences/ punishment the society prescribes.

8. Politeness (*Mediernerhikecü*) in speech, particularly towards elders, greeting as well as acknowledging the presence of others. The younger person was to greet or strike up conversation with an elder first.
9. Competitive spirit (*Kepehie*) was responsible for progress and prestige of the community and the whole village-state. It was this competitive spirit to try to outdo one another, or at least to strive to be like others in the peer group, or a peer group competing with the other peer group. Though it was considered a matter of shame for a boy to be outsmarted a girl, girls were nevertheless commended when they managed to do so.
10. Honour (*Mhoshuo*)- Mhoshuo is an ethical code of honour, integrity, dignity, determination and self sacrifice.
11. Obedience (*Kedieze kecü*), has reference to the whole village community. Obedience to certain decision such as observing Genna or taboo days was expected of all members of the village.
12. Hospitality- one of the first characteristics of the society was there hospitality. They were and still are always ready to host and entertain a visitor.
13. Strict adherence to discipline- Punishment and discipline had been a part of their traditional life. No person accused of disobedience and crime of the social code, theft or rape went unpunished according to the customary law, if found guilty. The fear of the severe punishment prescribed and adhered to strictly by the village was a way of maintaining discipline within the village.
14. Independent living- To live independently, sufficiently without depending on others had been an important value. The people took pride in their ability to live off their land.
15. To depend on others for survival and cultivation or for that matter, any kind of work was regarded as a great shame.

CHAPTER – V

Summary, Findings, Discussions, Suggestion and Conclusion

5.1 Summary

5.1.1 Need and significance of the study

There are multiple origins of values but our values owe a great deal to our culture. There is a close link between values and culture. Values originate from culture tenets and help to shape and maintain the cultural structure of the society. On the other hand culture conditions the various values developed by the individual. The present society is undergoing a period of transition where desires, behavioural patterns and social structures are altering. These changes have brought about fragmentation of values. So also, the rapid changes and refinement of science and technology has generated a conflict between traditional and modern values among the young. Even the educated elites have difficulty in resolving the conflict between traditional and modern values. One should keep in mind that social and cultural traditions are not in conflict with modernity. But, misconceived notion of modernity along with rapid development of science and technology and subsequent industrialization have caused a great threat and danger to our age old morals and values. In the changed social set up, definitions of the valuable values stand questioned.

Naga tribes in general and the Angami tribe in particular had been known for their unique socio-cultural traditions and values. They were a close knit society. They depended on hard work, work culture, social justice, honesty, courtesy and respect, cooperation, concern, and had the sense belongingness with an independent outlook. This indicated a society with strong value patterns. Unfortunately, the rapid changes in the social set up, blind imitation of the west, influences of mass communication and subsequently, leading to misconception of modernity, has brought about deterioration of the worthwhile values. As a result of which, the whole life system has been changed in the process of development due to diffusion, accumulation, adoption and assimilation of the western beliefs and culture. Every society has good as well as bad elements and no society or individual can be completely satisfied with their ways of life. But when the evil aspects overtake the good aspects of life the society breaks down. In the midst of the rapid changes in the Naga social scenario, there are many bad elements creeping in. To substantiate, it is worthy to mention a few- greed, crime, corruption, extortion, self-centeredness, exploitation, materialistic attitude, political corruption, alcoholism, drug addiction, juvenile delinquency, rape, , conflict, anxiety and depression, loss of the will to work, lack of trust and respect, fatal diseases, decline in peace and harmony, environmental degradation, etc.,.

There is a progressive erosion of values resulting in pollution of the public life. These are all signs of malfunctions in the society.

Therefore, there is an urgent need to undertake a study analyzing socio-cultural traditions and the value pattern of the people. It is the need of the hour to rediscover some of the age old good values of the society which will be important in the functioning of a modern society. So also, it is important and necessary to replace or modify or reinterpret some of the old values and to assimilate new values for the developing society. If desirable value system based on rich cultural traditions are identified and promoted among the young modernized generation, it will not only reduce a number of ill factors in the society but will enhance efficiency and productivity in all sectors, industrial, agricultural, service sectors etc., and at the same time, preserve our cultural heritage.

5.1.2 Statement of the problem

The study undertaken is entitled, 'A Study of the Socio-cultural traditions and the value patterns of the Angami Nagas in Nagaland.'

5.1.3 Objectives of the study

The Following are the objectives of the study:-

5. To study the various social institutions and to analyse the value pattern inherent in the Angami tradition.
6. To find out the important traditions of the Angami tribe relating to human values and to consider these values in the context of modern education.
7. To bring out a synthesis between traditional and modern values of the Angami tribe.
8. To suggest measures for inculcating values in the present generation.

5.1.4 Definition of the terms used

i. Socio-cultural traditions: Social traditions are traditions relating to the relationships and behaviours of the members of a group or society. Cultural traditions are established traditions connected with the values or preferential modes of thinking, believing and behaving of the people. The socio- cultural traditions of the society, here, is in relation to the ways of life of its members, the collection of ideas and habits which they learn, show and transmit from generation to generation.

ii. Angami Nagas: The Angami Nagas are one of the major tribes of Nagaland. It is the fourth largest Naga tribe. The Angami villages are concentrated in central and southern part of Kohima district and some parts of Dimapur district. There are 62 villages in the Angami area, and these are categorised into four regions.

5. Chakhromia group comprising of 22 villages
6. Northern group comprising of 19 villages
7. Southern group comprising of 11 villages and,
8. Western group comprising of 10 villages

iii. Value Pattern: value pattern may be defined as a model/system or a guide for values and conventions that embody the fundamental values of the group. It is a set of values which are practiced or considered worthy of practising and worthy of imitation. Value pattern is also a set of values consistent in nature or characteristic of a group. It may also refer to a composite of traits or features which are inherent in the various ways of life, beliefs, customs, habits, etc which are characteristics of a group. The value pattern here could be looked upon as those values inherent in the various ways of life of the Traditional Angami society.

5.1.5 Delimitation of the study

The present study is delimited to the Angami tribes residing in Kohima and Dimapur districts of Nagaland, and covers all categories of Angami tribes- namely, the Southern, Western, Northern and Chakhro Angami. It may be mentioned that Angami tribes are residents of Kohima district and many Angami tribes are also settled in parts of Dimapur district.

5.2. Methods and Procedures

It includes population of the study, sample and tools to be used, data collection and statistical techniques to be applied.

5.2.1 Population

Population for the present study constitute the Angami tribes of all the four regions (Chakhromia, Northern, Southern and Western Angami), covering 62 villages spread in Kohima and Dimapur Districts.

5.2.2 Sampling

The samples will consist of 400 Angamis drawn from different walks of life. Sampling will constitute the Angamis from all the four regions of the following categories. 40 resource persons were also carefully selected to gather authentic information.

1. Students- 50 Nos.
2. Teachers-50 Nos.
3. Other Profession-50 Nos.

4. Women organisation-50 Nos.
5. Youth organisation-50 Nos.
6. Religious leaders-50 Nos.
7. Village council, Village Developmental board and Village Educational council-50 Nos.
8. Senior Citizens-50 Nos.

Total No of respondents through the questionnaire – 400 Angami people.

Total No of resource persons interviewed- 40 carefully selected Angami people

5.2.3 Tools of the Study

The tools were developed to gather facts and information suited to the undertaken study. The tools of the present study include a set of questionnaire, a structured interview schedule and information through various sources. The following are the two developed tools.

1. **Questionnaire:** A set of questionnaires developed by the investigator for eight categories of the sample. The major components incorporated in this Questionnaire were:-
 - Background information.
 - Socio-cultural traditions and religious values of the Angami
 - Promotion of Traditions through modern religious institutions.
 - Socio-cultural traditions, Marriage and family values.
 - Socio-cultural traditions, gender their differences and values.
 - Society and social values.
 - Customary and Modern law & order and their values.
 - Traditional and Modern status and values.
 - Community work and social services.
 - Indigenous institutions, education and values.
 - Occupation, economy and values.
 - Education and Modernisation.
 - Desirable and undesirable values of the present society.

- Suggestions and inculcation of values.

2. Interview Schedule: A structured interview schedule was prepared for 40 resource persons. The major components incorporated in the Interview schedule were:-

- Religious beliefs of the ancestral Angami tribe.
- Importance of feast and festivals and its association to the socio-cultural and economic life of the people.
- Modern and traditional marriage system and practices.
- Traditional family systems.
- Status of women
- Traditional and modern administrative systems.
- Customary laws and its relevance in the present society.
- Indigenous institutions, its functions and values imparted.
- Traditional Art and Amusement.
- Traditional economic life of the Angami.
- Impact of Christianity and the effects Modernisation.
- Desirable traditional and modern values.
- Suggestions, preservation and inculcation of values.

5.2.4 Data collection

Data was collected from two sources:-

- 1. Primary sources:** Data was collected from the primary sources were-
 - i. By administering the questionnaire (Primary source –A)
 - ii. By conducting the interview (Primary source –B)
- 2. Secondary source:** Data from the secondary sources was collected from books, journals, documents, papers written in relation to the study, office records, souvenirs, research works related to the study, etc.

5.2.5 Analysis of the Data:

The data collected was analysed by applying descriptive techniques. Responses of the questionnaire were gathered and each and every item was calculated and converted into percentage. It was presented in tabular form.

The information acquired from the resource persons through the interview schedule and secondary sources (Books, records, documents etc) were also analysed and presented in descriptive techniques. This was followed by interpretation and discussion.

5.3 Findings from primary source-A (Questionnaire)

On the basis of the analysis and interpretation of the data the following emerged as the findings from the primary source.

1. Majority of the Angami respondents (77%) agreed that the Angami ancestors were believers and showed faith in divine and evil spirits and 64% of them on unknown gods.
2. The ancestral religion was found to be still in existence in the Angami villages by 68% of them.
3. The feasts and festivals were not celebrated in the traditional custom, and 61% of the respondent indicated that strict religious rituals were not observed during these festivals.
4. Though, 95% of the Angami under study cited that ancestral religion had been replaced largely by Christianity in the Angami society, 90% felt that the Angami people should not give up all the traditional bindings.
5. In the Angami villages there were still customs and disciplines of the Ancestors being observed. 63% cited that non- working days such as *Genna* and *Penie*, and 57% cited taboos.
6. Majority of the respondents positively indicated that the Christian churches encouraged and promoted-
 - Traditional language (89%)
 - Traditional attires and ornaments (80%)
 - Art and crafts (78%) and
 - Folk songs and dances (65%)
7. Traditional drinks were not encouraged and promoted by the Churches.

8. More than 90% of the respondents agreed that Christianity largely influenced and developed formal education, health and hygiene, modernisation and westernisation and being charitable towards others.
9. 91% under study also felt that Christianity was responsible for the decrease in superstition.
10. Development of relationships with the other Naga tribes, broader outlook on life and inculcation of secular attitude were other mentioned values promoted by the Christians.
11. 80% responded that although there has been increase in religious institution, there was decline in morality.
12. 96% felt that the traditional Angami were honest, simple and maintained a strict moral standard.
13. The modern Angami people were found to be dishonest, hypocritical and hostile by 72% of the respondents.
14. Traditionally the father was the head of the family (98%), and joint family system was not approved of (80%).
15. 75% cited that monogamy was the approved system of a married life.
16. Majority (83%) of the Angami respondents were also of the opinion that marriage with non-locals or inter-tribal marriage has become a new dimension in the Angami society.
17. Responded that traditionally, the Angami society appreciated arranged marriage with consent of the male and female (89%), and love marriage (68%).
18. 89% depicted that, traditionally marriages between the same clan or forefather was restricted.
19. 84% of the respondents acknowledged that child birth without marriage was not accepted traditionally and 70% of them felt that this was a modern behaviour.
20. Female adultery was punishable traditionally. This was agreed upon by 66% respondents while only 48% agreed with the male being punishable for adultery and 42% felt the male were not punished for such behaviour.
21. Modern parental care and control had been felt weakening in the Angami society. More than 90% people under study felt that this had resulted in pre-marital relationship, child birth without marriage, abortion and marriage without the consent of parents.

22. 74% of the respondents cited that the average number of children in an Angami family as three to four children, 17% as more than five children and only 7% as one to two children.
23. Indicated by 80% that the modern Angami society does not consider a family with few children or no children as destitute.
24. According to the study 75% of the Angami societies still prefer a male child. However, 83% was of the opinion that the female in the Angami society were respected and treated well by the male folks and 91% agreed that the women folks were protected by their brothers when they were ill-treated by husbands or in-laws.
25. Only 36% of the Angami respondents acknowledged that women were included in the clan/khel meetings as against 58% who still did not include women in their village meetings.
26. The research reveals 79% of the respondents that Angami modern society prescribed responsibilities of work to male and female.
27. Almost all (95%) under study revealed that the female in the Angami society could not inherit the clan property. The female could inherit the family property (49%) and the mother's property (73%) but still 7% indicated that none could be inherited by the female.
28. Discrimination between male and female was indicative through
 - Inheritance (89%),
 - Responsibilities assigned (63%) and
 - Freedom and restriction (69%) in the Angami society.
29. On the other hand, majority (79%) felt that male and female were not discriminated in terms of educational opportunities.
30. 68% of individuals under study thought that the Angami mothers give high consideration to a male child and 79% still considered the male to be superior to the female.
31. Majority of the respondents acknowledged that traditional habits, values and manners were still being encouraged, promoted and inculcated in the Angami society.
 - To give respect and privilege to elders (90%)
 - To respect parents and elder siblings (89%)
 - To use proper addresses as *Apuo*, *Azuo*, *Amei* etc, (92%)

- To be polite and not use foul language (78%)
 - To follow proper routine at work and meals (62%)
32. The Angami society were said to be compassionate and caring towards the old, weak and the disadvantaged by 96% of the respondents and 74% also agreed that the rich are still charitable towards the poor relatives.
33. The tribe was considered to be traditionally a non-caste, non-class society with autonomous culture by 95% under the study.
34. 62% of the respondents felt that the tribe was still a compact and well knit society.
35. The study reveals the there is an emergence of distinction in the modern Angami society in the manner of-
- The rich and poor (86%)
 - The educated and the illiterate (82%)
 - Urban and rural (67%) and
 - The high and the low class (56%).
36. The Angami customary laws were still respected by the people of the tribe as has been indicated by 79% of the respondents.
37. The elders and Khel representatives, as reported by 93% are still the major decision makers of the village
38. 92% out of the study cited that the judiciary matters of the village today were dealt by the Village council and the GBs (*guonburas*).
39. Majority of the respondents agreed that, the village council, Village developmental board, Village educational council etc, of the present appreciated and respected the advice of the village elders in matters such as-
- Inter-clan and inter-village disputes (87%)
 - Inter-tribal disputes (83%)
 - Development matters (84%)
40. 74% of the respondents felt that the traditional way of oath taking was more binding than the statutes of the modern government.

41. 71% agreed that, the modern laws are replacing the customary laws but, 95% also felt that the modern society with all its development has more problems of law and order.
42. Majority (82%) agreed that the traditional society and individuals enjoyed equal privileges and opportunities. On the other hand, only 39% felt that the present day society and individuals enjoyed equal privileges and opportunities.
43. Indicated by the respondents that traditional people gained respect and prestige from -
 - Hosting of feast of merit (83%)
 - Being good warriors (90%)
 - Being good sportsmen (77%)
 - Wealth (79%)
 - Being responsible leaders (79%)
44. Values such as honesty, wisdom, generosity and good orators were also supplemented by the respondents as catalyst to gain high respect and prestige in the traditional Angami society.
45. Indicated by the respondents that modern status and prestige was acquired through or from -
 - Education (84%)
 - Wealth (86%)
 - Being a bureaucrat (87%)
 - White collared job (85%)

Moreover, sportspersons, exceptional talents, religious leaders, public leaders, successful politicians and successful entrepreneurs were cited as the other personalities that gain status and prestige in the modern society.
46. Some traditional Angami community and social work that are still being carried out in the villages had been cited by the respondents as-
 - Contribution and help extended in building of individual houses (56%)
 - Help extended towards preparation of new fields (57%)
 - Clearing the village channels for irrigation (70%)

- Clearing of public footpath of the village (80%)
 - Clearing of the common water holes (66%)
47. The study reveals that 94% of modern Angami people extend assistance during crisis such as, accidental fire, sickness or death in the village and natural disasters.
48. The indigenous institutions '*Thehouba*' in the Angami society was considered by majority of the respondents as, a place for-
- Developing a sense of unity and solidarity (82%)
 - Developing of personalities in different areas (73%)
 - Friendly cooperative and spirit reinforces (73%)
 - Socialization of the old and the young men (80%)
 - Discussion of past and present events (83%)
 - Learning and spending of leisure time (84%)
 - Settlement of petty disputes and matters (69%)
 - Learning and performing folk songs and dances (65%)
49. The '*Thehouba*' was considered by the Angamis under the study as an important indigenous institution that-
- Provided quality non-formal education (73%)
 - Preserved and promoted the Angami culture and tradition (65%) and
 - Maintained peace and harmony among the people of the Khel (73%)
50. 83% of the respondents were of the opinion that the modern education lacks many merits of the indigenous institution (*Thehouba*).
51. 76% acknowledged that the villagers still socialize in the Thehouba (Angami indigenous institution).
52. It was approved by 82% people under study that the non-formal education provided by the indigenous institution (*Thehouba*) should still be continued.
53. 78% of the respondents were of the opinion that the Indigenous institutions of the Angamis such as *Kichüki*, *Dahou* and the *Thehouba* were replaced by the modern Panchayat halls in the village. 78% of them also agreed

that the functions and the activities were being fulfilled by the Panchayat of the village.

54. Indicated by the respondents that the Panchayat hall served purposes such as the following in the village.

- Conducting social functions and events (88%)
- Solving of disputes of the village (91%)
- A place for meetings of the Khels and villagers (81%)
- Making of announcements and giving out information (76%)
- A place also used for performing cultural shows (76%)

55. 'Peli', a social organisation of age groups or peer groups was and still an important part of every Angami village. The traditional functions and activities performed by these groups had been indicated by the respondents as-

- A co-operative learning and living (90%)
- Reciprocal responsibilities in work and favour (86%)
- Support and help in times of marriage, death or mishaps (94%)
- Characterised by social harmony, co-operation and unity (98%)

56. 67% of the respondents agreed that these age/peer groups of the traditional Angami society was being replaced by modern youth clubs and associations.

57. Only 28% of the Angami people under study agreed that modern education failed to fulfil the aspiration of the people as against 66%.

58. Revealed by 91% of the respondents that modern education needs reforms for social conviction and 96% on the need for culture based reforms.

59. 75% of the respondents also felt that modern education was missing in self-discipline and independent thinking, and 77% felt that it was missing in social conviction for quality education.

60. It was positively indicated by the respondents that modern education-

- Brought about awareness of more life aspects (98%)
- Brought about social and economic progress (97%)
- Plays the role of extension to community and the home (78%)

- Developed broad mindedness and opportunities (96%)
61. The present system of communitization of modern education had been acknowledged by 80% as the promotion of qualitative education.
 62. The respondents were in agreement that the culture and tradition of the Angami tribe can be promoted and preserved through-
 - The inclusion of culture in the school curriculum (87%)
 - Conducting of exchange programmes (82%)
 - Organising cultural programmes in educational institutions (93%)
 - Mass media entertainment and competitions (79%) and
 - Research works in different fields and aspects (85%)
 63. The traditional Angami society were considered to be hard working, self-sufficient and independent by more than 80% of the respondent.
 64. 46% of the respondents felt that values such as hard work, self-sufficiency and independence can still be ascribed to the Angami people but 51% felt these values were declining.
 65. Dignity of labour was indicated by 91% of the Angami under study as an age old Angami tradition. However, 91% acknowledged on the decline of this value in the society.
 66. Majority (97%) agreed that the Angami society was known for their system of terrace cultivation and irrigation.
 67. 74% under study cited that the feast of merit was an economical function in the traditional Angami society.
 68. The Angami societies, indicated by 57%, as against 39%, still refrain from selling of the local paddy/rice.
 69. 78% of the respondents felt that modern method of cultivation brought about better productivity.
 70. In the Angami society, *Jhum* cultivation as indicated by 84% has been decreasing over the years, and 95% agreed that the Angami society was aware of deforestation and climatic change.
 71. Majority (95%), respondents agreed that corrupt practices in the society were leading to a gap between the poor and the rich.

72. 78% as against 16% of the respondents acknowledged that modernization has brought about false desires and aspirations at the cost of age old Angami work culture.

73. 92% were of the opinion that the Angami societies prefer government jobs as a source of income.

74. The respondent (96%) acknowledged that self-employment with hard work, honesty and self-reliance should be the basis of economic value.

75. Some of the feast and festivals observed in the present Angami villages collected from the data are listed below:

- Sekrenyi
- Ngonyi
- Thekranyi
- Terhiinyi
- Chiinyi
- Chadenyii
- Khouphiinyi
- Christmas
- Easter Sunday
- Good Friday
- Village day
- Khel day

76. The significance of the traditional feasts and festivals in the modern Angami society were provided by the respondents as:

- To know of the various traditions and culture of our forefathers and to keep the tradition alive.
- It is still celebrated in relation to the social and agricultural life of the people devoid of religious sentiments.
- The feast and festivals being observed are the continuation of traditional practices which has become part of the present tribal life of the people.

- It was also termed as unimportant and celebrated only in formality.
- Observation of the feast and festivals is a reunion of clan, khel and village members, symbolizing unity and preservation of the rich culture.
- Observed to create awareness and to teach the up-coming generation about the great culture, tradition and important values of the Angami society.
- It binds and develops hospitality.
- Traditional feasts and festivals have become occasions for social gathering, and at the same time, as attempts to preserve and promote the cultures and traditions of the society.
- Promotion of tourism in the state.
- Revisiting of traditional and cultural extravaganza.

77. The following were the offences still dealt with in the traditional customs within the Angami villages as per the findings.

- Theft
- Intentional killing
- Accidental killing
- Adultery
- Land disputes
- Destruction of community property
- Violence against women

78. The undesirable behaviours that have become prominent in the Angami society since the 1970s as agreed by the respondents were as below:

- Bribery
- Theft
- Extortion
- Drunkenness
- Drug addiction

- Violation of human rights
- Rivalry

79. The Angami people under this study felt that the increase and prominence of undesirable behaviour over the years may be due to the following reasons.

- Misconception of modernity
- Blind imitation of the western culture
- Corruption and instability in political life
- Hypocrisy between preaching and contradicting practices
- Materialistic indulgence
- Unemployment
- Frustration

80. Traditional values appreciated in the modern era were:-

- Restriction of marriage within the same clan.
- Marriage with consent
- Respect for elders
- Courtesy, politeness and consideration
- Honesty and hard labour
- Simple, independent and self sufficient
- Self-discipline and healthy competition
- Practical knowledge of life oriented skills
- Appreciation for folk songs, dances and indigenous attires.
- Social services and responsibility
- Hospitality to guest
- Co-operative learning and living
- Democratic decision making.

81. Modern values appreciated by the society were:-

- Hygienic living
- Secular outlook
- Broadmindedness
- Humanism
- Democracy
- Enthusiasm and dynamism
- Scientific temper
- Quality of adjusting with others
- Co-operation
- Self-confidence
- Non-violence
- Self-respect and appreciation for good qualities and abilities of others.

5.4 Findings from primary source-B (From the Interview of resource persons)

On the basis of the analysis and interpretation of the data the following emerged as the findings from the interview of resource persons.

1. The Ancestral Angami religion was called as *Pfiitsana* or otherwise, translated as 'Ancestral religion'. 'God' was referred to as 'U-rho' or '*terho*' or '*Ukepenuopfii*'. They immensely respected and feared the different spirits believing it to be associated with man as well as nature. 'U-rho' was considered to be the highest of all spirits. The act of worship was performed through the rituals, *genna* and *penie* (non-working days) but they did not worship any form, figure, nature or heavenly bodies. They regarded and respected nature and the heavenly bodies for its utility and value.
2. The ancestral Angami was true to their beliefs and practices in spite of the vague understanding of God and of the supernatural forces. The belief not only evoked fear but obedience in individuals and the society.
3. The feast and festivals are not celebrated in earnest today due to the religious nature of the celebration and is gradually disappearing in the Angami villages except for *Sekrenyii*.

4. The element of individuality is predominant in the modern faith and practice but individual morals and values are declining. Majority of the people have no fear to defy, lie, disobey and cheat in the present generation.
5. The traditional Angami family was the first and most important social unit. The father was the head and the dominant character and his authority was respected by the family members.
6. The male folks were highly respected in the old days due to the nature of their work. They needed to be constantly alert and not be distracted with other responsibilities. Their duty was to protect their family and defend the village.
7. Traditionally a family with many children was a sign of blessing, as it provided more farm hands and more produce. It was also a matter of pride from the point of view of security. In such families qualities of sharing and concern for others was thought to be better.
8. Young children traditionally were taught to respect, obey and abide by the family values and the societal ways of living. Much of the works and character building of the young children and the female were the mother's responsibility. A good home environment was credited to the mother. Delinquent children were dealt with by the father.
9. Work was prescribed to male and female and according to the age. The male population had easier life than the female in the Traditional society.
10. Inheritance was in the male line to maintain and strengthen the community and the continuity of the lineage. Traditionally, the property known as 'Kayie' or clan property cannot be inherited by the female but that which was purchased by parents or was of mother's property can be given to the female in the Angami society. Those married to outsiders (of another village) were not gifted any property.
11. Traditionally, a young unmarried girl with shaven head was a sign of purity and chastity and growing of hair by young unmarried females was a sign of immoral behaviour. Polygamy was not approved nor was a practiced but divorce was very common.
12. The Angami women in the traditional society were hardworking, honest, humble, modest, responsible and morally upright. They were duty bound with a number of restrictions and prohibitions but were not ill-treated or disrespected by the male population.
13. Marriages among the Angami were mostly arranged and very rarely of one's own choice. The consent of the two concerned was also considered

but in some cases they were persuaded. Very few defied the parent's choice. Marriage of the two within the same forefather was not allowed traditionally.

14. Traditionally Angami married women were expected to be totally committed and faithful to her husband in all her activities and life. She was expected to have an impeccable moral behaviour. Adultery committed by the female was severely punished.
15. Today married women are not confined to the home and kitchen. They are referred to as working mothers. Their contribution in whatever capacity is encouraged to share and support the family financially.
16. The biggest achievement of a married female was when she could acquire the ability to invite her brothers and male relatives for a feast. Females with good and respectable brothers and male relatives lived a better life.
17. The modern women are more privileged today. She has more freedom and liberty in many spheres of her life. Education and Christianity has empowered women to fight against injustice meted out to her.
18. Self-Government was the traditional system of administration, where every individual was responsible for his own action and living. Administration was within the family, within the clan, within the *khel* and ultimately the village.
19. Elderly men who were fit physically, mentally, socially and possessed qualities as truthfulness, wisdom and oratory skills were selected to be leaders of the *khel* with the consent of the community.
20. The rules and regulations of the Village were religiously controlled by the elders of the village. The main function of administration was to maintain law and order within the village.
21. The modern formation of village council emerged from the traditional administration system. Each Angami village today has a village council headed by a chairman and elders as village *goanbura*, the village developmental board and the village educational council. The State government along with the councils and board work together in matters of law, education, development etc.
22. The strong religious belief of the ancestral angami people controlled and maintained law and order in the villages. The customary laws were appreciated by the modern individuals for the truthful way in which it was conducted.

23. Modern law was introduced during the British rule, but still a number of cases are dealt under the customary law in the Angami villages. Modern Angami society is complex with advancement in different fields and aspects and the customary law alone has been found to be very limited to maintain law and order.
24. The Angami societies of old were basically farmers. They were found to be hard working, independent, responsible and self-sufficient. They had set time for all the activities being carried out in the village. They did not over indulge themselves nor lived lavishly and were very careful in the utilisation of any kind of material. They were known to preserve for the future.
25. Community work was another social and economical value that existed in the traditional Angami society. They worked together for the development and maintenance of public properties and the village. Every able individual participated in these social works.
26. Feast of merit was characterised by sharing and distribution of one's wealth with all the members of the village.
27. The Ancestral Angami society had a number of indigenous institutions that were responsible in the inculcation of the values among the young individuals. *Thehouba*, a place of meeting and gathering of the young and old male was one such institution. This was reported to be a place of free association, where anything could be discussed, debated upon, opinions shared etc. It was a place for celebrations of festivals, to solve disputes, conduct sports and also a place to correct and inculcate the right behaviour and control a number of social matters of the *khel*.
28. Another social institution, known as the *Kichüki* was a house for young unmarried male. In these institutions the elders of the community taught the young male the traditions, customs, laws and also how to behave socially.
29. All individual of the village from the age of seven or eight years onwards were part of a social group known as the *Peli*. It was a lifelong association and the most important form of training and learning within the village. This institution was characterised by values such as obedience, co-operation, collaboration, serving, helping and supporting each other etc.
30. *Peli* still exists in the Angami villages but not with the traditional charm and glory. This institution can still be a very relevant means of informal education for the young people of the Angami society.
31. The traditional Angami women and men were found to be skilful and artistic. Encouragement and appreciation of parents and elders in the society promoted the creative abilities of the individuals within the village.

Some families in the villages are known for their fine and artistic works even today.

32. The traditional sport, wrestling was the most important and respected sport of the Angami. It was a display of physical, mental and emotional toughness of the individual male. All sports and games were played in good spirit and respect for the opponent. Today wrestling has become a state competition, where all the *Tenyimia* tribes come to compete in the state capital.
33. Inter-clan and inter-village sport has also been a way of bringing the people together in unity and peace. *Kida Kinyi*, a feast in connection with peace and friendship was celebrated by conducting various sports and games between the two involved groups or villages.
34. The British invasion and the introduction of a new religion brought about changes in the Angami villages. Formal system of education, law and order, administration, economy and social life were some of the areas of development in the society. On the other side, the culture and traditions of the Angami society were neglected due to the rapid changes and lack of encouragement.
35. It has been reported that the Angami people in general, have not altogether given up on the cultures and traditions, but the present younger generation has certainly departed from the old traditional life. They are also unaware of the significance of the indigenous institutions and the good values it imparted.
36. It was a general feeling that the Angami culture and tradition should be preserved and promoted by celebrating the feast and festivals and reviving the indigenous institutions. Parents and elders should also encourage the children to know about one's root and identity.
37. Along with a new faith, Christianity influenced the life of the society in many spheres. The early Christian missionaries developed the Angami script, started formal schools, taught hygiene and health, developed relationships and improved the socio-economic life of the people. They were responsible for the decrease in superstitious beliefs and also for strengthening of the marriage bond in the Angami society.
38. Modernisation exposed the society to other cultures of the world. The mannerism and mode of life are different. It has brought about radical changes in the concept of moral and religious values.

39. Some of the important and desirable values of the traditional Angami society mentioned by the resource persons were-

- Giving, sharing and being considerate towards others
- Obedience and being true to one self
- Strict observation of social prohibitions
- Proper utilisation of time
- Maintenance of oneself with respect to work or behaviour
- Observation of peace and harmony through festivals
- Dignity of labour
- Compassionate and helpful
- Hospitable
- Respect and self-discipline
- Use of proper Addresses for elders
- Respect for female modesty
- Politeness
- Responsibility
- independent
- Duty and honour in taking care of the old and the disadvantaged
- Simple living with humble attitude
- Preserve for the future
- Sharing of wealth
- Community work
- Competitive spirit
- Responsible and able leaders
- Strict observance of customary laws
- Restriction of marriage within the same clan.

5.5 Findings of the study from the Secondary source

The following are the findings from secondary sources (Books, documents, records, souvenirs, seminar papers and research works etc, related to the study).

1. The Angami tribe was once a part of a large group known as *Tenyimia*. They are one of the major tribes of Nagaland with 62 major villages scattered around Kohima and Dimapur district.
2. Their history and culture has been described as unique and differ in several ways, appearance, dress, architecture, mode of cultivation etc, from the other tribes of Nagaland.
3. The traditional Angami villages were large and occupied a wide territory, stretching more than a 100 sq.kms. They had a balanced system of division and possession of land and an orderly and disciplined way of utilizing it, with almost non-existent disputes in relation to land systems and the village elders exercised strong control.
4. The traditional Angamis were presented as very cheerful, frank, hospitable and a brave race. They were also viewed as independent, possessed attributes of honesty and loyalty, kindness and consideration shown towards the old and disadvantaged and were devoted to family.
5. The Angamis were also portrayed as highly intelligent, but reluctant to adopt new manners. However, when he adopted new ideas, he readily assimilated and immediately perceived and took advantage of the value.
6. Every village was a polity of its own. The Angamis did not have any settled form of government, but a democratic way of life was the essence of their living. The *Thinuo/khel* was the real unit of Governance among the Angamis.
7. The Angamis were never ruled by autonomous chiefs and no one individual ever had the authority over the entire village. The villages were led by the *Peyumias*. These men were chosen not through position or status but for their qualities and skills. The leaders were greatly respected but not authorised to give orders without the consent of the villagers.
8. All activities relating to political, social, religion, economy, law and order were confined and applied within the village. Every Angami village was an independent unit by itself.
9. There was neither class or caste distinction or differentiation between the poor and the rich. The rich freely shared their riches with the poor and the poor freely provided their help when needed. All men were thought

to be equal and a sense of belongingness existed within the village. No Angami individual likes to feel indebted to the other.

10. The family was the basis of social integrity. The society is based on Patriarchal system and the family is traced through the male line. Only the male can inherit the ancestral property (land and house).
11. The father was immensely respected and highly privileged. All major and important decisions of the family were taken by him. The mother took care of the domestic duties and most of the field work. She was responsible for caring and disciplining the young children.
12. The traditional Angami family life was based on respect and co-operation. Parents and elders were respected, and the children though enjoyed a good deal of liberty, were nonetheless brought up to be obedient.
13. Traditionally married sons received their share of land property, build their own houses with the help of the male folks of the village and lived independently.
14. Traditionally marriages were arranged or of one's choice. Parental advice was considered, but they did not control the choices of their sons or daughters. Monogamy was the marriage system that was followed. Divorce and remarrying was very common in the traditional Angami society
15. The male population by far had more privileges and made the decisions in all the major and important aspects and activities of the clan and village. With the constant feuds and war among the ancestral clans and villages, the responsibility and duty of men was, protecting the women and children.
16. After marriage the female was expected to be totally devoted to her husband and her husband's relatives. The traditional Angami women were depicted as chaste, faithful, and merry and unlike their brothers never to be seen as idle. Traditionally, the society required women to adhere to very high moral standard.
17. The female was not entitled to inherit any ancestral property even if she was the only child but in some villages she could inherit her mother's property. There were also many restriction applied to women during festivals and public meetings with taboos surrounding them.
18. The traditional culture was male dominated but the secondary status of the Angami women was not deplorable. They exercised certain amount of independent decision making and enjoyed a certain amount of respect for playing complimentary roles in family as well as in socio-religious spheres.

19. Prostitution was an unknown thing and rape was not heard of, and any mistreatment of the female was not tolerated by her male relatives. Violence against women led to revenge and bloodshed by the brothers.
20. The *Kichüki* or *Thehu* was an important indigenous institution of the Angami villages. These bachelor dormitories were where young men listen to the teachings and advice of the elderly people of the community. They were the training grounds for all lessons that a youth must learn before starting an independent life. They were also taught proper social behaviour, importance of discipline, social mores and socially useful works.
21. The female too had a place to spend their free time and socialise, though, not in the manner of the male *kechüki*. The most important value of this institution lay in the moulding of the girls' future, building their character and facilitating selection of partners.
22. One important form of informal education for the male was the *Thehouba* (Indigenous institution of Angami). It was a place of gathering for the young and old male individuals. These platforms were where some kind of leadership training took place. The young people learned about their histories, diplomatic skills and oratory skills. It was also a place for information, discussions, debating, relating stories, sharing jokes, singing and dancing the folk way etc.
23. *Dahou* another institution of the tribe was a lookout place and served as a sitting place and announcement of information.
24. *Peli* or age groups or peer groups were a part of every Angami village. This social institution was characterised by unity and a sense of belongingness, dedication and hard work, reciprocal responsibility, cooperation and collaborative working and learning, learning by doing and formed an important aspect of one's identity.
25. The Religion of the Angami tribe has been labelled as 'Animism' translated as 'belief in spiritual beings' and is also thought to be a form of ancestral worship known as 'Tsana'. The religious life was intertwined with the socio-economic life of the people. The value here is not on the system of belief but in the manner in which it was strictly enforced and adhered to.
26. In the Ancestral Angami tribe the village administration was very much a matter of settling disputes according to the law of the land. Their administration system covers almost all conceivable needs of men beginning from birth to death. The elders administered customary laws and ensured that punishment when executed was according to the law prescribed by the village. Whatever was the case it was always fair and impartial.

27. The Angami of old produced everything they needed themselves. Theirs was a self-sufficient village economy. Agriculture was and still is the main occupation. They had enough land for cultivation and the rich forest wealth provided for all their needs. Other important industries of the tribal people were weaving, blacksmithing, wood and bamboo works. Barter was the principle method of trade. The Angami was known not to trade anything that was precious or limited. They lived a simple yet satisfied life.
28. The Angami people were specially known for their fine workmanship in cane and bamboo works. This trend is still being continued in some of the villages. The traditional Angami used vivid colours and geometrical patterns in their attires and ornaments. Young men displayed their talents through wood carvings and plaited cane and young women through their cloth weaving.
29. It was through the folk songs and folk tales that the treasured memories of their customs, traditions and beliefs have been passed down orally, through generations. The folk-songs were expressed in many different themes. The people felt free to express themselves and their individual ideas. They appreciated any work or creation beautifully done.
30. Feast of merit provided the most significant social status in the Angami society. It was a feast performed by the rich people to share their wealth with others. This traditional philosophy of sharing one's wealth with others has diminished in the Angami society.
31. Another feast that is completely diminishing in the society is *Kekinyi* or *Kida Kinyi*. This is a feast of friendship or making peace between two clans or villages. This friendship philosophy has been referred to as similar to one of the four areas of peace building that the UN Charter for peace is trying to achieve- the area of preventive diplomacy.
32. Some of the prominent and important values highlighted were- Honesty, compassion, shame culture, courteousness, respect, strict social prohibition, obedience, politeness, honour, competitive spirit, hospitable, strict adherence to discipline and independent living.

5.6 Discussion

Some of the important findings of the socio-cultural traditions and value patterns under the study have been discussed below, under different sub-heads.

5.6.1 Religion

The religious life of the ancestral Angami was closely intertwined with the agricultural festivals and the social life of the people. They were true to their belief and practice in spite of the vague understanding of God, spirits and the

supernatural forces. They did not worship the sun or moon like the hill tribes of Assam (Elwin, 1968, *Myths of the North-East Frontier of India*, p 31), but it was call upon to witness the oath taking. They believed that the land was alive and immensely respected it. Their deep respect for nature, maintained the continuity of life. The belief not only evoked fear but obedience in individuals and the society. The religious beliefs of the Angami had a strong hold on all the activities regulated within the village. What is important here is not who or what is believed or worshiped, but the strict adherence to the religious code which ensured that the values they appreciated then, were sustained. What was considered as not to be done or to be avoided (*Kenyü*) as per tradition was largely obeyed by the younger generation. They abided by it for the safety and existence of the family and the clan.

Today, the individual element is predominant in the modern faith and practice. One has the freedom to follow whatever faith one desires. Superstitious belief has reduced considerably (indicated by 91% of the respondents in the study) and individuals are made to feel responsible for their mistakes and indiscipline. But, at the same time as per the findings of the present study it was found that in about 80% of the cases the individual morals and values are being reported as declining. Majority of the people have no fear to defy, lie, disobey and cheat in the present generation, all in the name of personal convenience and gain.

But on the brighter side, majority (90%) of the respondents agreed that even as Christians, one should not give up the traditional bindings. The various traditional customs, disciplines and festivals need to be observed within each Angami village, not with a religious sentiment or superstitious belief, but as "the culture and tradition of the Angami society" and by attaching it with social and economic significance. This can regenerate knowledge of the culture, maintain cooperation and unity among the people and preserve the rich culture of the society. The good values (modern and traditional values) should be synthesised. For instance, traditionally, respect for elders and parents was a value highly regarded as is 'honour thy father and mother' a religious value of the present generation. Religion can demonstrate an ability to accommodate change without compromising or eliminating the moral and ethical values.

Christian faith has brought about numerous developments in the social and economic life of the Angami people. The churches not only preach about the faith but have also promoted and encouraged the use of local languages, traditional attires, art, crafts, folk songs and dances as shown in Table No. 4 of the study. A synthesis of the religious verses into folk tunes has been one of the major indications, as is also the use of traditional attires with modern motifs and patterns. Christian missionaries were also credited largely by the Angami people under study for their influence in the development of education (93%), health and hygiene (89%) within the community. One of the major changes that were initiated by the adoption of the new faith was the development of relationship

within the Angami villages and also with the other tribes of the Nagaland. It not only promoted secular attitudes, but a respect and understanding of other cultures.

Majority of the Angami people today are Christians. In all villages there are a number of churches and a number of Religious institutions, but sadly, the figure (80%) in the finding of the study, shows the decline in moral values. Traditionally the Angami was known for his honesty, obedience, simplicity and strict moral standards but the society today witnesses' dishonesty, hypocrisy, envy and hostility among individuals as is indicated in Table No. 6 of the Study. An urgent need is felt to development self-discipline within the present generation. The church leaders and experts in the field need to address the importance of consideration, compassion, good manners, self-discipline, self-control and obedience. The desirable cultural as well as modern values of the society should be preserved and practiced, and good examples should be set by church leaders through instruction and disciplined living. The significance of morality is that it is a code of ethical principles which are essential for leading a noble life. Moral values form an important part of the life of an individual and are the base in which the character is formed.

5.6.2 Family and marriage system

In the traditional Angami patriarchal society, the family was the most important social unit and inheritance was in the male line. Traditionally, the male population was highly respected due to the nature of their responsibilities. They provided security and protection to their families and the village. Thus, most of the domestic works were carried out by the female. In the Angami society certain works are still being prescribed specifically to the male or the female. It is important for the individual as well as the society to change according to the circumstances. Traditionally, there was a purpose, but times have changed and the male should also be an equal partner in all activities. Pampering the male by the parents particularly the mother, have not only made them irresponsible but dependent as well. This probably is one of the reasons for lack of competitive spirit among the Angami men.

Traditional Angami patriarchal society preferred large families as it provided security and protection to the family. It was also viewed as more farm hands and more production. It also promoted qualities of sharing, compassion and concern. In contrast, majority of the present generation favour small families. The government promotes the practice of small family norms as it is in the larger interest of the population and it can also be viewed as a much needed modern value. But, it has been opined to be a very delicate issue in relation to moral and religious values. Too much emphasis on government programmes and restriction of children may lead to multiple problems in the society. Problems of immoral acts, such as infanticide, abortion, prostitution, rape etc., may arise as a result.

Thus, to avoid the problems, this issue should be dealt with much thought and care.

The parents and elders were always the guide in work and conduct of the children in the family and society. The children were assigned works according to their age, their mental and physical development. Much of the character building of the young children was the mother's responsibility (Alban Loway, Norman Elsa in 2002, conducted a study in transmission of values, in an Ecuadorian family which also portrayed that the Mother was the main value transmitter in the family). On the whole, the family life was based on respect and co-operation. Parents and elders were respected, and children, though they enjoyed a good deal of liberty, were nonetheless brought up to be obedient and co-operative. The weakening of modern parental concern for moral behaviour is felt by majority of the people under study. Pre-marital relationship (91%), child birth without marriage (90%), abortion (91%) etc, are some of the devaluing elements that are seen creeping in to the society as found out in the present study.

Koutsu, Niu Whiso (2011) wrote, in "The Challenges Facing the Angami men today", that, the young child may know more about academic subjects but not really about values. However educated children may become, parents can always teach their children values, because parents have more experience, greater maturity, more knowledge on values and also more conviction about them. The parents and elders of the society should also encourage the children to know one's root and identity.

Marriage was an important part of the social life. Monogamous marriage was the pattern adhered to, but traditionally divorce and remarriage was a frequent phenomenon. This probably was the reason of many extended families or step children in the Angami society. Marriage today is taken seriously and is more committed. This was cited as the influence of Christian faith. Marriage within the same clan (same forefather) as acknowledged by 89% respondents, was not allowed traditionally for fear of barren marriages or giving birth to mentally retarded or diseased children. This just goes to prove the keen observation of the tribe for decades and their understanding of the consequences. The tribe had no knowledge of science and that consanguineous marriage caused the recessive genes to get expressed, which may ultimately lead to individual disabilities. (This finding is in contrast to the Traditional Kin-based marriages of Saudi Arabia in a study carried out by Al-Sharideh, Khalid A, 1999). Inter marriage with other tribes and groups, is also a relatively new practice in the Angami society as indicated by 83% respondents in the present study.

Majority of the respondents (80%) felt that traditional Angami did not approve of joint family system. The married couple was expected to live an independent life. Similar characteristics were also prevalent in the Danor's cultural life (Mann & Mann, 1989, Tribal Cultures and Change, p 185). Arranged marriages

were appreciated and very few defied the parents' choice. The ancient Angami society was hard working and committed in their work. They took their responsibilities very seriously and abided by the societal ways of life. There was respect and consideration within the family. Both husband and wife were co-workers, with equal rights and dignity in their sphere of work. No Angami individual liked to be indebted or take advantage of the other.

5.6.3 Angami women

The Angami women were traditionally hard working, honest, modest and morally upright. They were duty bound and very responsible. Being a patriarchal society there were a number of restrictions for the female in the Angami society. On the other hand, the female population in the Angami society were respected and protected as shown in Table No. 11, and enjoyed certain degree of freedom. This is supported by a study conducted by Chase, Roy, Aphuno in, "Angami Naga Women from 1878 to the present. (Women in transition, 2004) who put it thus- "The life of the female may seem hard but was not deplorable".

Very early in life the young woman in the Angami society was made to know her place and responsibilities. She was conditioned by her parents to feel her secondary status. The female literally did all the household works. The findings of the study reiterated the independent outlook of the Angami women. They were industrious and never seen to be idle. Even today, most of the local produces in the market places are being produced and sold by the women folks. Very rarely will one see the Angami men occupied in such work.

Traditionally, the Angami society required women to adhere to very high moral standards. Any female behaviour that was not approved of by the society was severely dealt with, while immoral behaviour of the men were ignored or not taken seriously. Another discrimination the female faced was regarding inheritance. She was not entitled to inherit any of the clan property known as '*Kayie*' (Indicated by 95% of the study). In some villages only the moveable properties could be inherited by the female. But in others the family or the mother's property could be inherited depending on the brothers and relatives' approval. Those married outside the village received nothing within the village. This ancestral customs of inheritance is still applied in all the Angami villages. She also could not represent the Khel or the Clan. But, a slow and gradual change in attitude as indicated by 36% of the respondents is the inclusion of women in Khel and clan meetings in the villages.

Traditionally, Social evils, such as prostitution and rape were unknown within the Angami villages and any mistreatment of the female was not tolerated by the male relatives. Modesty of women was very highly respected in the Angami society. As termed by a resource person the behaviour of the young men and women today is 'loose in character'. Envy (*Mehu*) within the younger generation has led to the degeneration of certain values within the society.

It is observed that a feeling of inferiority in the society among the female population is generally scaling down. She has more freedom and liberty in many spheres of her life. Education and Christianity has uplifted and empowered the modern women. They are not only knowledgeable but top job holders and officers in many different field of work. Although, there remain a number of issues relating to their discrimination in the society, they are much better off today than ever before. This is unlike the study conducted by Modak, Amiya (1989) where the Modern education system and pattern of modernisation did not change the harsh work profile of the rural Nepali women.

5.6.4 Socio-political characteristics

Traditionally, the Angami tribe were the most influential among the Naga tribes. They were described as brave, active, powerful, athletic, the most enterprising and intelligent among the Naga tribes. Inherent in their culture were also values such as honesty, integrity, social service, co-operation, social equality, independence, loyalty, consideration shown towards the disadvantaged, hospitability, etc. They were self-sufficient and each individual family lived an independent life. They were not the most peaceful of tribes due to constant feuds among khels and villages but the values they upheld solidified the society. One of the most important events that brought societies together was through the observation of *Kida Kinyü* or *Kikinyü*. Sanyü, Visier writes, "The friendship philosophy of *Kikinyü* is one of the four areas of peace building that the UN Charter for peace is trying to achieve - the area of preventive diplomacy".

The Angami polity was referred to as self- government and the purest form of democracy and a highly organised political unit. They did not have any chiefs or kings or heads; rather they had the 'peyu' or village elders who were responsible for executive and administrative matters of the village. The elders of the village religiously ensured the maintenance of the rules and regulations of the village. The leaders of the village were known to possess qualities and skills which distinguished them from the other individuals of the village. They were honest, wise, brave and wise. They led by example. The great many values of the Angami society regulated the individual conduct and social concerns, for the good of the society.

A number of traditional barriers have been crossed over with the introduction of formal education. People in general are knowledgeable with better understanding of the developmental aspects. The standard of living and the attitude towards life have gone through a drastic change. No doubt, life is much better in terms of materials and commodities but life is not just about material goods and comfortable living. As Aggrawal, J.C. 2005, (Education for values, environment and Human rights) writes, 'The materialistic persons hanker after money, power and prestige and for the achievement of this objective they are prepared to go to any lengths. Plagued with suspicion of one another, they tend to become incapable of meaningful communication and deep personal

relationships. They are prone to destructive and violent acts. They are very selfish. On the other hand, the spiritualists act on the premise that an individual is made for mutually helpful and satisfying relationships. They are pre-occupied with enlightenment and truth. Humility is the hallmark of their behaviour. Arrogance and pride are anathema to them. Their relationships are marked by honesty, integrity and openness.'

Traditional society was a casteless and classless and very individual in the village had a feeling of belongingness. But findings in the study indicated the distinction among the present society in terms of rich and poor (86%), educated and uneducated (82%) and urban and rural (67%). This may be an indication of the deterioration of socially approved values of the traditional society. Also, indicated in the study by 95% that corrupt practices in the society is responsible for the gap between the rich and the poor in the modern society.

The modern formation of village council was also credited to the Traditional administrative system. This council of village elders, composed of representatives from each clan/khel was formed and was enacted in 1978. Since then the State Government and the village council have worked side by side in matters relating to the law and order and the development of the village.

An important feature in the society was the constant interaction that prevailed among the clans and their khels. They were always quick to assist and support one another in times of need. The cooperation and concern for each other brought the society closer. Similar findings were also reported in a study by Som, S. conducted in 1992, highlighting the importance of co-operation and concern for others for the healthy functioning of an organisation. Although, the people today may not be in constant contact with the other there some traditional habits and values are still being promoted and inculcated within the families. For instance: the compassion and concern for the other especially in times of sickness or death of one's clan or khel. As is also indicated by the findings of the study Values like, the use of respectful address for elders and relatives (92%), compassionate and caring towards the old and the disadvantaged (96%), charitable towards the poor (74%), etc. are practiced even in the modern society.

5.6.5 Customary laws

The main function of administration in the Angami villages was to deal with law and order. The society and individuals enjoyed equal opportunities and privileges. One of the interesting characteristics of the society was the clear knowledge of one's own properties and public properties. Traditional land disputes were very rare. The elders or the 'Peyu' of the village served the punishment which the offender or the guilty deserved. The customary laws were strictly enforced within the village and judgement on any case coming before the Peyu was pronounced immediately, unlike the expensive modern legal process that drags on and on.

Majority (78%) of the Angami people under study also approved of the customary laws and suggested that certain cases such as accidental killing, theft, destruction of community properties and violence against women should be dealt with through the customary law within the Angami villages. But, it was agreed upon that the customary laws alone are limited and will not suffice for the complex society of today. It was thus, suggested, to be carried out in parallel with the modern laws and governance. Laws of the land should be clearly documented so as not to confuse the general mass of the Angami society and the same should be strictly enforced.

More than 90% of the findings showed that the GBs (Village Gaonburas), village elders and the khel representatives are still the make major decision, and settle the judiciary matters referred to them by the villagers. The present society as indicated by 95% under study has more problems of law and order. Therefore, present village council should also disburse their duties truthfully and with commitment for the good of the society. There is a need for the leaders of the Angami society to lead by example.

5.6.6 Economy

The economy of the Ancient Angami tribe was comparatively better than the other tribes of Nagaland due to the practice of permanent or terrace cultivation which produced more yield. Ramunny, Murkot in "The world of Nagas" referred to the system of cultivation among the Angami tribe, as 'highly scientific terraced cultivation' and found it to be conducive for two cropping system. Every family owned terrace and jhum fields. They could also cultivate the clan or community land and this allowed them to increase their production which initiated the feast of merit. The feast of merit controlled the excessive accumulation of wealth especially among the rich of the village. This feast was characterised by hard work, sharing of one's wealth with the people of the village and enhancing the social status of the individual. There was a competition of work and not a competition of wealth.

Values are the guiding principles of life which are conducive to all round development. They give directions and firmness to life and bring joy, satisfaction and peace to life. In the quest for economic development in the society or individually, one must not sacrifice the good old values that have guided the one and the society throughout. The principles of hard work, responsibility, concern for others and honesty and the desired cultural values, should persist through good or hard times. A study conducted by Kidd, Sarah Alice in 2002, indicated that, morality or lack of it was the cause of economic disaster in the early American republic that led to a panic in the society and created a sense of frustration regarding lifestyle, values, personal conduct and future promises of prosperity.

The society was self-sufficient and produced what they needed. They were hard working and self-sufficient (Indicated in Table No.35 of the Study). An

important feature of the Angami of old was his attitude towards preservation and conservation. The most important commodities were not used for Barter or exchange. Salt and paddy were two commodities which were considered the most precious. They would also not over indulge in food or materials. They would always keep some measures aside for the future. There was prescribed time for hunting and fishing, and rare creatures were respected and not killed. The forest products were treated as delicacy, not to be sold or over indulged. Rather it was shared among friends, relatives and among the clan. Today, we see a number of endangered species and plants being sold very expensively which has not only limited the forest wealth, but will ultimately disrupt the ecological balance and destroy the forest biodiversity. Majority (70%) of the people under study were aware of deforestation and climatic changes. Conscious efforts have been carried out through social work and tree plantation by educated individuals in present days. Jhum cultivation has also considerably reduced as was shown by 84% respondents. Much effort is still needed to educate the general public, towards environmentally friendly practices. In some villages felling of trees for business purposes have been strictly prohibited (Example - Jakhama village, a Southern Angami village), others were initiated towards promoting environmentally friendly practices (Example - Khonoma village, a western Angami village which has been declared as a green village). There is a saying among the Angami people that it is taboo to go and catch "koo" nor to fish seven times in a year which points towards the instinct of preservation.

Majority (96%) of the people under study acknowledged that self-employment with hard work and self-reliance should be the basis of economic value and that the age old work culture should not be given up at the cost of modern desires and aspirations. Whatever work or profession one is engaged in should be done earnestly, truthfully and with commitment. This age old work culture can be applied in all spheres of work for the benefit and satisfaction of oneself and the society. A simple example was provided by an illiterate resource person, narrating the work of a farmer and the efforts of a student- "An earnest and hard working farmer is rewarded through his yield, likewise the earnest efforts of a student are portrayed through his yearly progress report".

5.6.7 Traditional Institutions and Education

The traditional institutions provided interaction between the elders and the youngsters of the village. These institutions provided the transmission of traditional values through oral methods. Every Khel or sector had their own institutions that transmitted knowledge, traditions and skills. The 'Thehu' was probably the most important indigenous institution in the Angami villages. These places were centres of information and termed as very important for both the young and the old male citizens to attend the gatherings and meetings. The institution encouraged free discussions, debating on various issues, solving problems and disputes, and was also a place to correct and inculcate the right

conduct and behaviour in the young. The Kichuki was another institute where the young males assembled. The traditions, customs, laws etc were some of the important subjects transmitted orally by the elders of the village. They also taught gaming tactics and tricks, skills of war, crafts, folk songs and dances, etc to the young people. It was considered taboo to desert these houses and they were always occupied and never left deserted even at night. The traditional Angami society was not all about the agricultural work and no recreation. Both the male and female had their share of recreation and free time. While the men spent their free time in the institutions, the female gathered in the home of an elderly widow or spinster. The females were advised in social behaviour, obedience, respect, chasteness and mannerism by the elderly host. Table Nos. 26, 27 & 28 indicates the number of values inculcated and the various functions performed in these indigenous institutions as per the findings. These institutions were cited as centres of information. The institutions developed a sense of unity and solidarity, personalities, co-operation and social-relationships. It was a place of announcements, discussion, learning, performing, preserving and promoting the Angami culture and traditions.

Another important institution was the 'peli' known as the peer group or age mates. There were a number of such organised groups in every Angami village. It was a lifelong association and the most important form of training and learning within the group. Majority of the respondents indicated the peer groups as an associative, co-operative and collaborative learning (Table No. 31). They learnt by doing, competing and encouraging each other.

It was in the above mentioned indigenous institutions that value patterns were learnt, practiced and sustained. Though a number of these institutions still exist in some villages, it has lost its charm and glory. Similar findings were also reported in a study conducted by Thao, Yer Jeff, 2002, that the elders played a very important role in transmitting Traditional culture, knowledge, wisdom and values to the younger Mong generation but, is losing its strong ties.

The institution of Kichuki and Peli have been replaced by more modern institutions such as youth organisations, clubs and associations and majority of the functions of the Thehou taken over by the Panchayat of the village as is shown by 78% under study. Supporting these findings, D,Souza, Alphonsus in "Traditional learning systems and modern education", wrote that the present church based youth organisations and various student associations may be considered as continuing some of the functions of the traditional Morung (Kichuki/Thehu). Further, he mentioned that the tribal societies have rich traditional processes and institutions for transmitting knowledge and skills. Incorporating such traditional processes and practices into the modern system of education will make education an enjoyable and enriching experience for the tribal students.

One of the disadvantages of the present society is that formally educated young men and women have limited knowledge of their culture and the significance of the traditional institutions. Most societies strive to transmit their culture and world views to the succeeding generations through education. Utilising the locally available resources will not only enrich the school curriculum but the learner will view that the local knowledge and skills are an important part of school education. These institutions can still be utilised to conduct certain school activities, discussing and debating on various issues related to the present societal life and problems and learning about the various activities of the village. This may not only initiate and encourage the practice of the desirable values of the individual and society but may generate new desirable values for the present and future generations while at the same time becoming a platform for members of the clan and village to come together which will be a step towards creating understanding and harmony in the village. Thus, was indicated by 83% of the Angami tribes under study that the modern education lack many merits of the indigenous institutions.

5.6.8 Modernisation and Education

Formal education has brought about awareness of more aspects of life such as broadmindedness, socio-economical progress and plays the role of extension to the home and community as per the findings of the study. Majority (80%) felt that the efforts made by the state Government and the community have also promoted education, particularly in the Government run schools. Education is not just transmission of knowledge, but it needs to develop the overall personality of the learner. The education commission 1964-66 has observed, "We believe that India should strive to bring science and values of the spirit together in harmony and thereby pave their way for the eventual emergence of a society which would cater to the needs of the whole men and not to a particular fragment of his personality."

A large majority (87%) of the respondents agreed upon the need for culture based education. A number of suggestions were put forward for the inclusion of one's culture and values in the educational systems under caption 5.5. For instance, developing the mother tongue for better understanding of the tradition and values of the society; conducting visitation programmes by educational institutions to places of cultural significance; to encourage the use of traditional items (Naga bags and ties) in educational institutions; to encouraging project and group works in schools; introducing traditional art and crafts as a part of socially useful productive work; etc. Every culture has some value system. In the words of MacIver and Page, "Culture is the realm of styles, of values, of emotional attachments, of intellectual adventure". The best that has been thought and known refers to culture. It forms the inner beauty and refinement of intellectual, aesthetic and moral aspects of personality. In an attempt to inculcate values through education, it is important to draw freely upon our own culture and traditions as well as the desirable traditions of other cultures of the world.

It is through culture that one's roots and identity is determined. It is through education - at school and non-formal environments- that the desired values of the society can be inculcated. On the one hand, education should encourage autonomy for individuals in a society of knowledge and, on the other, to build the social link and work as a team towards the development of the individuals and society that are responsible, productive, participative and committed. Education must contribute to revitalizing a society of citizens who share the values, issues and challenges of their community, country and the world. In order to preserve the rich cultural heritage and to promote desirable modern values, education should be culture based and child- centred with a global vision. A systematic synthesis of traditions and modernity is required for the healthy development of a society. The analysis of traditional and modern values may provide a sound ground for proper selection of the different aspects and values of life to be inculcated and adopted for the development of individual and society. The educational system should reflect a synthesis of modern, traditional, formal and informal knowledge systems.

Activity/practical based learning, learning by doing, co-operative and collaborative learning are also methods and techniques in modern teaching and learning, which had long been utilised by the traditional Angami society. The modern classrooms should also be more open and democratic in interaction between the teacher and the student and open discussions should be encouraged to develop independent thinking and confidence in individuals. These tribal methods should be encouraged and synthesised along with the extensive use of the library, informative technology and additional reading materials with less of the lecture method.

A number of traditional as well as modern values have been suggested as desirable and needs to be developed among the society (Given in suggestions put forward for inculcation of traditional and modern values under caption 5.5). These values may also be evaluated, synthesised and associated for the society that has accepted the need for change. This need will involve not merely the enactment of a new set of legal norms but more importantly the generation of new sets of attitudes, skills and values among the society. The modern values like initiation, innovation, achievements and creativity are accorded a high place, so also, are the traditional values like honesty, discipline, respect, sincerity, hard work and self- sufficiency.

Modernisation has exposed the society to other cultures of the world. Considerable changes have taken place in all spheres of life. The society is also striving for industrial development both through the government and private sectors. In the midst of these changes, the cultural traditions are receding into oblivion among the younger generation. It is important at this juncture to encourage the society to treasure and safeguard their culture. The study conducted by Maina, Faith Waiyego. (1998), holds true for the present generation

of the Angami society. Education should build individuals with strong cultural identities to develop independent and self-reliant people who are functional in their own environment.

We are living in the age of science and technology and enjoying the fruits of the machine age. But this will not bear us with all the humane qualities that man needs to live on. The mechanised systems in our society will not be able to save us from negative behaviours and actions. Technology alone will not effectively enrich the human dimensions nor will it lead to expansion of consciousness. Thus, this calls for serious thinking on inculcation of desired traditional and modern values to curtail the growing distance between the old and the young in knowledge, behaviour, values and motivation. Keeping in tune with the rich heritage of the society, the educational institutions should be well organised and seek to integrate all types of knowledge – science, humanities, social sciences, moral, spiritual and cultural values.

5.7 Suggestions put forward from the study for inculcation

5.7.1 Suggested values for inculcation.

The following are the values, of the traditional as well as modern values, suggested by the respondents from the primary sources A & B (Questionnaire and interview Schedule), which need to be developed among the young generation. The values suggested has been categorised by the investigator. It is also to be noted that some values overlap to some degree and no rigid classification is possible.

i. Spiritual values

1. Fear of God and obedience.
2. Self-sacrifice
3. Prayer
4. Patience
5. Politeness
6. Kindness
7. Gentleness
8. Courteousness
9. Respect and love of humanity.
10. Purity
11. Modesty

12. Forgiveness
13. Understanding
14. Honesty
15. Trustworthiness
16. Simplicity
17. Brotherhood
18. Spiritual approach to life.

ii. Moral/Ethical values

1. Chastity
2. Politeness
3. Self-respect
4. Discipline
5. Self-control
6. Honesty and integrity
7. Work ethics
8. Open-mindedness
9. Commitment
10. Sincerity
11. Compassion
12. Sharing and giving/ charity
13. Self-sacrifice

iii. National values

1. Democracy
2. Equality
3. Secularism
4. Tolerance of diversity

5. Peace and non-violence
6. Social solidarity
7. Socialism

iv. Social values

1. Diligence and hard work
2. Work-culture
3. Healthy competition
4. Civic sense
5. Social service
6. Hospitality
7. Team spirit
8. Competitive spirit
9. Co-operation
10. Conservation and preservation.
11. Social life and living
12. Responsible and self-sufficient
13. Transparency and openness
14. Up-lifting of the under-privileged and the illiterate.
15. Unity against corruption and extortion
16. Respect for law and order
17. Scientific temper

v. Individual values

1. Truthfulness
2. Courageous
3. Sound health
4. Toughness

5. Heroism
6. Positive attitudes and habits
7. Accountability
8. Creativity and innovation
9. Initiation
10. Time management
11. Respect for parents and elders
12. Respect of one's culture and tradition
13. Self-dependent
14. Self-employment
15. Self-expression
16. Self-confidence
17. Dignity of labour
18. Socially responsible
19. Practice before preaching

5.7.2 Suggestion for preservation and inculcation of traditional values of the Angami tribe in the present system of education:

1. Good examples to be set by parents at home and the teachers in the educational institutions and to deepen traditional values through exemplary living. Inculcation of values should start from the home carried over to educational institutions.
2. Good examples to be set by church leaders and to deepen Christian values through instruction and disciplined living.
3. Language development is an important aspect of developing the knowledge of one's culture. It brings out the true meaning and understanding of one's cultural and traditional values. It also enables individuals to read the research works, books and others written in the local dialect and to appreciate, learn and practice. More reading materials should be written on folk tales, poetries, proverbs etc, in the local dialect as well as, in English. Documentary films on various aspects of the cultures and traditions should also be encouraged.

4. Rejuvenate and strengthen the culture through one's religion and beliefs by adopting what is good and developing it.
5. To encourage the celebration of the traditional feasts and festivals not with a religious sentiment or superstitious belief but as, 'the culture and tradition of the Angami society'. This can regenerate participation, maintain cooperation and unity among the different faith and beliefs of the society.
6. Young people should be encouraged to attend youth fellowships conducted by churches. These social contacts with peers through the church can develop good moral behaviour.
7. Children from the age of 6 to 7 years should also be given responsibilities at home and in the school considering their age and abilities, and as young adults they should be able to do things independent without the constant supervision of parents or teachers.
8. Values can be developed through parental care, social organisations in schools, churches and the community. The teachings and guidance of these institutions should complement each other.
9. Each parent must guide and help the young to understand and know their identity and the ways of life and avoid blind imitation of other cultures which are not approved of, by the society.
10. Parents should accompany the young adults and attend Sunday services, public meetings and visit the sick.
11. Parents should spend quality time with their children. The attitude and responsibility of parents towards their children is an important part of value education of the young children. The concern, support and encouragement of parents will harness friendly relationship within the family and avoid misunderstandings and problems of negative attitude of children towards parents and others.
12. Parents should not over indulge their children, and young adults should be encouraged to earn for their own personal expenses.
13. Parents to pay equal attention to their children whether male or female, the obedient or the disobedient. In many occasions the male children or the obedient children receives all the attention, neglecting the female or the disobedient one. They should be provided Guidance, support and encouragement.
14. Parents should encourage the young adults to attend the community meetings, community celebrations, Sunday services etc. Attending and

Listening in these gatherings encourages and develops values approved by the society.

15. Through exemplary behaviour parents should supervise and provide guidance during the developmental stages of the child.
16. The village council should take the initiative in organising programmes to reintroduce the desired traditional life patterns and the values held dear by the Angami society. Some of the programmes can be conducted in the indigenous institutions such as the '*Thehouba*' and '*Kechüki*'. This will not only promote and preserve the traditional institutions and the good values of the Angami society but can generate more important values relevant for the present generation.
17. The village council, the village educational council, the developmental board, and the educated youth should take the initiative to promote and preserve the indigenous institutions.
18. The various social services and works within the community should continue and be made compulsory to develop a sense of duty and responsibility towards the society and the environment.
19. It was suggested that for the Angami society the Customary laws on certain crime and disputes would be more binding. Depending on the situation, decisions should be taken, documented and strictly followed. A clear demarcation of the traditional laws and the Government law should be provided to avoid confusion.
20. The good values should be associated. Not obeying or not respecting parents were considered *Kenyü* traditionally as is also "Honour they father and mother", a religious value of the present generation. The Authority of parents should be obeyed. The good values of the society should be preserved by practicing it.
21. That which is '*Kenyü*' or 'forbidden', should be strictly observed within the Angami family and the society.
22. Self- discipline is a very important value for the present generation that needs to be developed. Elders, church leaders and experts in the field need to address the importance of self-discipline and self-control. Know thy-self and live true to one-self.
23. There was a purpose to every action or deed in the Ancient society. Till the 1950's there was a purpose (await enemies and thieves) for the male to remain vigil and protect the village. Today that purpose is not required. The male population thus need to be provided with responsibilities at

home. Pampering the male has weakened their sense of competition and creativity.

24. Blending of one's culture with the developing societies- For instance, folk tune to religious verses, or folk-lore to western tunes, or not being a burden to others but making a living of oneself was an honour traditionally, which is also a Christian way of life.
25. To conduct visitation programmes to places and villages of cultural significance.
26. To encourage the use of traditional items in the educational institutions. Items such Naga bags, ties etc.
27. To encourage educational institutions to conduct competitions, debates, discussions, showing of documentaries etc, on value oriented traditions of the society.
28. To organise seminars, workshops, competitions on folkways, and to encourage on research and project works on the culture, tradition and values of the Angami society.
29. Seminars and workshops should be conducted on work ethics, drawing home the point that it is not shameful to do physical or laborious work to earn one's living.
30. The Inclusion of important aspects of the Angami culture and tradition in the present educational system at the school level should be encouraged by the society.
31. To develop compassion and caring attitude in children by organising programmes to raise funds to help the destitute and needy.
32. Moral education to be a part of the school curriculum, and to develop spiritualism among students.
33. Commitment in work and relationships should be addressed by all institutions. 'No work no pay' was a suggestion to be made in all work places to bring about commitment in the society.
34. Teaching and enlarging their horizon beyond the self, and the important principles of social responsibility and independent living should be stressed in all institutions.
35. The Character of a teacher is very important in the inculcation of values. A teacher should be competent, interested in teaching, pay attention to developing aspects, and should set an example by radiating values instead of preaching.

36. Trust should be built between parents and children, teacher and students. Trust is established through humility, love and attention.
37. The leaders of the community should be truthful, respectable, responsible, knowledgeable and wise, and be aware of the problems and work for the development of the society and not be carried away with material greed and power.
38. Research works should not be for the record sake, but to be made use of through education and awareness. Select the best from all we research, record, serve and contribute.
39. The society should be deep rooted in culture. Giving up one's culture is like losing one's identity. One will not be able to identify with the other tribes or cultures. Blind imitation of other cultures should be avoided.
40. The society should learn not to imitate but to accept, appreciate and promote their creative talents.

5.8 Suggestion for future research

1. A study of the socio-cultural traditions and the value patterns of the different tribes of Nagaland may be carried out.
2. Detailed research may be undertaken to study the scope and place of the various indigenous institutions of the Naga tribes, in the modern system of education.
3. An evaluation may be carried out on the various cultural values reflected and practiced in the educational system of the State.
4. A comparative study of the value systems of the North East tribes of India may be conducted.
5. Impact of globalisation on the socio-cultural traditions and value patterns of the Naga society may be undertaken.
6. Research may be conducted on the intergenerational differences in terms of value patterns.

5.9 Conclusion

Education has a dual function of transmitting to the new generation the heritage of the past with the accumulated wisdom, and preparing it for the present and the future needs of the individual and the society. The society today is significantly different from the last century. The institutions today will find it more difficult to meet the demands of the society, due to the rate of increased expansion of knowledge and enhanced access to information technology worldwide.

Therefore, education in the present needs to enhance an individual's ability to assimilate, evaluate and apply the available information. Re-interpretations and re-evaluations of the past are now most needed. It is, however, especially important in the world of today that this effort should not be restricted to our national and cultural sources only. It is necessary to draw upon development and liberalising aspects that has risen in the western nations and which have emphasised among other things, the dignity of the individual, equality and social justice.

Education should be secular and scientific. It should be the realisation of humanist values in the individual and the society. It should lead to the development of individuals who are able to contribute to the welfare of the society; individuals able to face the challenges of life and solve various problems encountered in life. Just as enshrined in the Indian constitution, society should be able to create and nurture individuals who value democratic philosophy of education, liberty, equality and social justice, individual refinement and social upliftment.

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