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. Its 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 Proffession- 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 kooks, 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.