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 have 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 (Chakromia, 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 Proffession-50 Nos.

5. Youth organisation-50 Nos.

6. Religious leaders-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 ‘Thehoubha’ 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 ‘Thehoubha’ 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 (Thehoubha).

51. 76% acknowledged that the villagers still socialize in the Thehoubha (Angami indigenous institution).

52. It was approved by 82% people under study that the non-formal education provided by the indigenous institution (Thehoubha) 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 Thehoubha 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%)
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
- Chadyi
- Khoupfiinyi
- 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
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.
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 linage. 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. *Thehoubu*, 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, cooperation, 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.
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 Kichůki 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 kechůki. 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, hospitality, 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 Kiđa Kînyū or Kîkînyū. Sányū, Visier writes, “The friendship philosophy of Kîkînyū 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. Theirs 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 reduces 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 works 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
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.