Appendix-I

Questionnaire

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Khotole Khieya  
Investigator

Background Information of the Respondents

Name: .................................................................................................

Age: ...................................................................................................

Male/Female: ......................................................................................

Designation/Occupation: .................................................................

Village: ..............................................................................................

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

1. The Ancestral Angami Nagas were believers of/or show faith in— (yes/no)
   (a) Nature such as the sun, moon, etc. ( )
   (b) Divine and evil spirit. ( )
   (c) Unknown Gods and Goddesses. ( )
   (d) All the above. ( )

2. Paganism still prevails to some extent in your village. yes/no

3. Are customs and disciplines such as the following still observed? (yes/no)
   (a) Genna/penna ( )
   (b) Taboos ( )
   (c) Witch craft/fortune telling ( )
   (d) Cursing the offender/ill doer etc., ( )

4. Religious rituals, festivals and celebrations are strictly performed in the traditional custom. (Yes/no)

5. Mention some of the festivals and feasts observed in your village.
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6. What is the significance of feast and festivals in the modern times?
   …………………………………………………………………………………
7. Traditionally Religion by and large has been replaced by Christianity.  
   (Yes/no)

8. As a Christian do you think one should give up all traditional bindings?  
   (Yes/no)

9. Do the Christian Churches encourage and promote the following.  
   (yes/no)
   (a) Traditional language.   ( )
   (b) Traditional attires and ornaments. ( )
   (c) Art and crafts.   ( )
   (d) Folk dances and folk songs.  ( )
   (e) Traditional food and drinks. ( )

10. Christianity has had a major influence in the Angami society in relation to-  
    (yes/no)
   (a) Formal education.  ( )
   (b) Health and hygiene.  ( )
   (c) Modernization.  ( )
   (d) Westernization.  ( )

   Any other, please mention.................................................................
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11. Christianity has reduced the superstitious belief.  (Yes/no)

12. Giving charity in the form of cash, clothes and kind to the needy is being observed in the Angami Churches.  (Yes/no)

13. Although there has been increase in a number of religious institutions, there has been decline in morality.  (Yes/no)

14. Traditional Angami people were honest, simple and maintained a strict moral standard.  (Yes/no)

15. In the modern society majority of the people have become-  
    (yes/no)
   (a) Dishonest.   ( )
   (b) Hypocrites.   ( )
   (c) Hostile     ( )

16. Do you think the following undesirable behavior have become prominent in the society since the 1970's?  
    (yes/no)
   (a) Crime   ( )
   (b) Bribery  ( )
   (c) Robbery  ( )
   (d) Extortion ( )
17. The reason behind such undesirable activities and behaviour over the years may be due to -
(a) Lack of proper relationship, responsibilities and attitude of parents and children towards each other. ( )
(b) Misconception of modernization ( )
(c) Blind imitation of the western culture ( )
(d) Corruption and instability in political life ( )
(e) Hypocrisy between preaching and contradicting practices ( )
(f) Materialistic indulgence ( )
(g) Unemployment ( )
(h) Frustration ( )

18. Father/male as head of the family has been a tradition in the Angami society. (yes/no)

19. Traditionally married life was based on - (yes/no)
(a) Joint family ( )
(b) Nuclear family ( )

20. The Angami society appreciated the following - (yes/no)
(a) Arranged marriage with the consent of the boy/girl ( )
(b) Love marriage with the consent of the parents ( )
(c) Restriction of marriage within the same clan. ( )

21. Child birth without marriage is - (yes/no)
(a) Traditionally accepted ( )
(b) A modern behaviour ( )

22. Marriage with non-tribal/non-local is becoming a new dimension in the society. (Yes/no)

23. Parental care and control over children is weakening, which may have resulted into - (yes/no)
(a) Pre-marital relationship. ( )
(b) Child birth without marriage ( )
(c) Abortion ( )
(d) Marriage without the consent of parents ( )
(e) All the above ( )
24. Are women included in the clan/khel meetings? (Yes/no)

25. Are women folk protected by their brothers when ill treated by the husband and in-laws? (Yes/no)

26. Is an unmarried mother with an illegitimate child allowed to live in the village? (Yes/no)

27. Do the Angami societies still prefer a male child? (Yes/no)

28. Can a female inherit-
   (a) Clan property ( )
   (b) Family property ( )
   (c) Mothers property ( )
   (d) None above ( )

29. Is adultery committed by male punishable? (Yes/no)
    by female punishable? (Yes/no)

30. Do you still consider a family with few or a man no children destitute? (yes/no)

31. What is the average number of children in the modern Angami family-
    (yes/no)
   (a) 1-2 ( )
   (b) 3-4 ( )
   (c) 5 and more ( )

32. The Angami society still prescribes the responsibilities of work to the male and female. (yes/no)

33. Are the female folks respected and treated well by the male folks. (yes/no)

34. Angami Mothers still give high consideration and preferences to the male child. (yes/no)

35. Is there discrimination between the male and female in terms of – (yes/no)
   (a) Inheritance ( )
   (b) Educational opportunities ( )
   (c) Favoritism ( )
   (d) Responsibilities at home ( )
   (e) Freedom and restriction. ( )

36. Is the male considered more superior than the female? (yes/no)
37. The following habits are still inculcated and promoted in the society—

(a) To give respect and privilege to elders
(b) Respect for parents and elder siblings
(c) To address an elder with the prefix, such as Apo, Azou etc.,
(d) Not to speak hastily or use foul language
(e) To follow a routine at work or meals with the family.

38. Is the Angami society still compassionate and caring towards the old and the disadvantaged individuals?

39. Are the rich still being charitable towards their poor relatives.

40. Traditionally the Angami society has been non-class, non-caste with autonomous culture.

41. There is distinction among the modern Angami society in the manner of—

(a) Rich and poor
(b) Educated and uneducated
(c) Urban and rural
(d) High class and low class
(e) All the above

42. Do you think the Angami village is still a compact and well knit society?

43. Are the customary laws and regulations still respected and feared.

44. The village elders and representatives of the Khel are still the major decision makers of the village.

45. Do the village council with the help of the G>Bs settle judiciary matters?

46. The village council, VDB etc., appreciate and respect the advice of the village elders in—

(a) settling of the inter-clan and inter-village disputes
(b) settling the inter-tribal disputes
(c) in matters of development of the village

47. Which offenders of the customary laws are still dealt with in the traditional way?
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48. Do you think modern laws are replacing the traditional laws?  (Yes/no)

49. Nowadays more problems of laws and order are experienced.  (Yes/no)

50. Do you think oath taking the traditional way is serious and more binding than any statutes of modern Government in disputes?  (Yes/no)

51. In the traditional Angami society every individual enjoyed equal opportunities and privileges.  (Yes/no)

52. Traditionally a man acquired high respect and prestige through/from—
(Yes/no)

(a) Feast of merit  
(b) Being good warriors  
(c) Being good sportsmen  
(d) Wealth  
(e) Position  
(f) Being able and responsible leaders/representatives  

Any other, please mention. ............................................................

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53. In the modern scenario, status and prestige is acquired through/from—
(Yes/no)

(a) Education  
(b) Wealth  
(c) Being a Bureaucrat  
(d) White collared job  

Any other please mention.............................................................

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54. Community work/social work is still being carried out through—
(Yes/no)

(a) Contributing and helping in building of houses  
(b) Constructing and Preparation of new fields.  
(c) Channelling and irrigation  
(d) Clearing of foot path  
(e) Clearing of water holes  

55. Do the community still extent assistance during crisis and difficult times in instanced such as—
(Yes/no)

(a) Accidental fire  
(b) Sickness or death in a family  
(c) Natural disasters
56. The Angami Nagas are specially still known for their politeness and hospitable behavior. (Yes/no)

57. The Thehouba traditionally is a place for-
(a) Developing a sense of unity and solidarity
(b) Development of personalities in different areas
(c) Friendly and co-operative spirit reinforces
(d) Socialization of the old and the young
(e) Discussion of the past and present events
(f) Settlement of small petty disputes & matters
(g) Learning and performing folk dances & songs

58. Do the village people still socialize and interact in the Thehouba. (yes/no)

59. Does the Dahou still hold its significance in the Angami villages (yes/no)

60. Do you think the Thehouba-
(a) Provided quality non-formal education
(b) Preserved and promoted the Angami culture & traditions
(c) Maintained peace & harmony among the villagers.

61. Should these forms of non-formal education continue in the modern age? (Yes/no)

62. The Thehouba was a place where the male folk spend their leisure time. (Yes/no)

63. Young folks today hardly have experience of the age old indigenous art, culture & amusement. (Yes/no)

64. Western & modern ways of entertainments has replaced the traditional ways. (Yes/no)

65. The Kichiiki is traditionally a house of non-formal education for the adolescence & young unmarried men. (Yes/no)

66. Is the Kichiiki still maintained in your village. (Yes/no)

67. The Kichiiki was a house for-
(a) Social gatherings for the Khels
(b) Learning folk ways, war-ways etc.
(c) Self-discipline training.
(d) Learning about rules and regulations of the village
(e) Preparing the young for challenges of life & work.
(f) Facilitating young generations to develop high moral & socially approved values
68. The kichiiki facilitated young generations to develop high morals & socially approved values.  
(Yes/no)

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

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

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

(a) Social functions  
(b) Solving disputes  
(c) Meeting of Khels & villagers  
(d) Make announcements & information  
(e) Perform culture shows.

Any other, please mention. 

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

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

(a) Co-operative learning & living  
(b) Reciprocal responsibilities in work & favour  
(c) Support & help in times of crisis, mishaps, marriage, death etc.,

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

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

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

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

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

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

80. Modern education has brought about social and economic upliftment of the society.  
(Yes/no)
81. Modern education needs culture based reforms.  

82. The culture & traditions of the Angami can be promoted & preserved through-

(a) Inclusion of culture in the school curriculum.  
(b) Conducting exchange programmes with other cultures  
(c) Organizing cultural programmes in various educational institutions.  
(d) Mass media, entertainment, competitions etc.,  
(e) Research work in different fields and aspects and explore its potentialities

83. Social convictions for quality education are missing in the society.  

84. Do you think communitisation will bring qualitative reforms?  

85. Self-discipline & independent thinking are missing in the modern education.  

86. The modern education institutions play the role of extension to the Home & Community in value inculcation & promotion.  

87. Traditionally Angami Nagas were known for their system of terracing and irrigation.  

88. Do you think due to corrupt practices the poor are becoming poorer & the rich are becoming richer?  

89. Do you think modern method of agriculture has brought about better productivity?  

90. Do the Angami communities still refrain from selling of their local products as paddy?  

91. Jhum cultivation practices are decreasing.  

92. Are the Angami people aware of the dangers of deforestation and climatic changes?  

93. Traditionally the Angami Nagas are-

(a) Hard working  
(b) Self-sufficient  
(c) Independent  
These values are feasibly applied to the present younger generation

94. Dignity of labour has been an age old tradition.  

95. Is it declining?
96. Would you consider the feast of merit as a form of socio-economic function? (Yes/no)

97. Modernization has brought false desires & aspirations at the cost of age-old rich Angami work culture. (Yes/no)

98. Nowadays majority perceive Government job as the prime source of income. (Yes/no)

99. Self-employment with survival of the age old hard-work, honesty and self-reliance should be the basis of the economic value. (Yes/no)

100. Traditional values appreciated in the modern era (yes/no)
    (a) Restriction of marriage within the same clan. ( )
    (b) Marriage with consent ( )
    (c) Respect for elders ( )
    (d) Courtesy (Politeness, Respect & consideration) ( )
    (e) Honesty & hard labour ( )
    (f) Simple, independent living and self-satisfaction ( )
    (g) Self-discipline and healthy competition ( )
    (h) Respect for other faith and way of life ( )
    (i) Practical knowledge of life oriented skills ( )
    (j) Appreciation for folk songs, dances and indigenous attire ( )
    (k) Education for quality life ( )
    (l) Non-caste and non-class society ( )
    (m) Social service and responsibility ( )
    (n) Hospitality to guests ( )
    (o) Superstitions and fear of predictions ( )
    (p) Freedom to children ( )
    (q) Co-operative learning & living ( )
    (r) Democratic decision making ( )

101. Modern values appreciated by the society (yes/no)
    (a) Marriage with any one ( )
    (b) Pre-marital sex relations ( )
    (c) Joint family ( )
    (d) Hygienic living ( )
    (e) Secular outlook ( )
    (f) Broadmindedness ( )
    (g) Humanism ( )
    (h) Democracy ( )
    (i) Enthusiastic and dynamism ( )
    (j) Scientific temper ( )
    (k) Quality of adjusting with others ( )
    (l) Co-operation, understanding & forgiveness ( )
    (m) Self-confidence & Self-correction ( )
(n) Non-violence, love for all living beings
(o) Self-respect, identity and appreciation for good qualities and abilities
(p) Regionalism/ caste-ism
(q) Nepotism/favouritism

102. Suggest values to be developed among the young generation

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

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Appendix-II

Interview Schedule

Background information of the resource person

i. Name of the resource person.................................................................

ii. Age............................................................................................................

iii. Sex............................................................................................................

iv. Designation or occupation........................................................................

v. Village........................................................................................................

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

1. Relate on the Religious beliefs/faith of the ancestral Angami.

2. Cite on the importance of feast and festivals and its association to the socio-cultural and economic life of the people. How significant is it in today's society.

3. Comment on the marriage system with reference to – Traditional and Modern practices.

4. What do you know about the traditional family system of the Angami society relating to the following – Lineage, work division, responsibilities and relationships?

5. What is your opinion on the status of women in the traditional and the present Angami society?

6. Describe the form and functions of the Clan and Khel of the Angami society.

7. Describe the Administrative system of the Angami society. Give your opinion on how far it has influenced the present administrative system of the village?

8. Comment on the customary laws of the Angami tribe. How relevant is it to the present society?

9. How are Peli formed? How important was it in the traditional Angami society? Do you think the informal reciprocal education they received in these groups still hold its significance to the life of the village system?
10. Mention the indigenous educational institutions in the Angami society? What were its functions in the traditional society? How significant are these institutions in the modern society?

11. Comment on the art and amusement of the traditional Angami society.

12. What do you know about the economic life of the traditional Angami people?

13. Comment on the impact of Christianity among the Angami Nagas.

14. Give your opinion on the effects of modernity in the Angami society.

15. Mention the desirable values of the traditional and modern Angami people.

16. Mention the most important traditional values that need to be preserved and carried over to the next generation.

17. Suggest on how to preserve and inculcate the desired traditional values.
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