CHAPTER FOUR:

EXCLUSION OF AGED PEOPLE IN NAGALAND: THE ANALYSIS OF FIELDWORK

This chapter examines the field studies, the Old Age Home in Kohima, Nagaland and the method of analysis and interpretation of the fieldwork data. Tradition and modernity in Nagaland is further discussed in this Chapter.

Map 4.1- Map of Nagaland
The collection of data was done in Kohima, the capital district of Nagaland State. The total number of respondents are 50 persons, in which 54% (27 persons) are males and 46% (23 persons) are females. Among the respondents, 96% (48 persons) profess Christianity and 4% (2 persons) profess Hinduism.

Table 4.1 Marital status of the Aged persons interviewed:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Unmarried</th>
<th>Married</th>
<th>Widowed</th>
<th>Divorced</th>
<th>Separated</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1(3.7%)</td>
<td>25(92.6%)</td>
<td>1(3.7%)</td>
<td></td>
<td></td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>14(60.9%)</td>
<td>7(30.4%)</td>
<td>2(8.7%)</td>
<td></td>
<td></td>
<td>100%</td>
</tr>
</tbody>
</table>

Out of the male respondents (27 persons), 25 persons (92.6%) are married, 1 person is unmarried and 1 person is widowed constituting 3.7% of the male respondents respectively. Among females 14 are married, 7 are widowed, and 2 are divorced constituting 60.9%, 30.4%, and 8.7% respectively.

Table 4.2 Educational Status of the aged:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Primary</th>
<th>H. School</th>
<th>Secondary</th>
<th>Graduation</th>
<th>Illiterate</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>3(11.2%)</td>
<td>11(40.7%)</td>
<td>1(3.7%)</td>
<td>6(22.2%)</td>
<td>6(22.2%)</td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>4(17.5%)</td>
<td>5(21.7%)</td>
<td>2(8.7%)</td>
<td>1(4.3%)</td>
<td>11(47.8%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

Most of the male respondents, 11 persons have higher secondary qualification (40.7%) where as in case of female most of them, 11 persons constituting 47.8% are
illiterate. Apart from illiterates in both male and female cases majority of respondents have passed high school education, the males are however higher. 6 males are graduates compared to only one female respondent.

Table 4.3 Occupation status of the aged:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Farmer</th>
<th>Self-employed</th>
<th>Teacher</th>
<th>Govt. servant</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>5(18.5%)</td>
<td>2(7.4%)</td>
<td>1(3.7%)</td>
<td>10(37.1%)</td>
<td>9(33.3%)</td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>4(17.4%)</td>
<td>3(13.1%)</td>
<td>1(4.3%)</td>
<td>7(30.4%)</td>
<td>8(34.8%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

Most male respondents i.e. 37.1% are government employees and female are dependent on random sources (House-wives). The second highest percentage of males is dependent on random sources (Clergies, dependent, etc) and there are only two teachers among the respondents, one male and one female.

Only nine people 5 male (18.5%) and 4(17.4%) female are engaged in agriculture even though agriculture is the main economic activity.
Table 4.4 Income per month of the aged:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Below 3000</th>
<th>3001-6000</th>
<th>6001-9000</th>
<th>9000 and above</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>5(19.2%)</td>
<td>7(26.9%)</td>
<td>4(15.4%)</td>
<td>10(38.5%)</td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>8(44.4%)</td>
<td>5(27.8%)</td>
<td>2(11.1%)</td>
<td>3(16.7%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

Of the 50 respondents 6 are dependent on their family. Majority of the males earn Rs. 9000 and above per month. On the other hand, majority of the females earn less Rs. 3000. Both male and female together are more in below Rs. 3000 and Rs. 9000 and above category. In first case it could be due to high incidence of female illiteracy rate and in the second situation due to high percentage of male graduates.

**Tribal community:**

Of the 50 respondents 30 (60%) belongs to Angami community. The next highest percentage of respondents 11 (22%) belongs to Lotha community, followed by 4 (8%) from Rongmei community. 3(6%) are from Sema and 1 (2%) person each from Ao and Yimchunger. All the 50 respondents reside in Kohima.
Table 4.5 Citizenry status:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Yes</th>
<th>No</th>
<th>Can’t say</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>8(29.6%)</td>
<td>18(66.7%)</td>
<td>1(3.7%)</td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>14(60.9%)</td>
<td>9(39.1%)</td>
<td></td>
<td>100%</td>
</tr>
</tbody>
</table>

The majority of the male respondents are not immigrants. Immigration into Kohima is high among the female respondents mainly due to patrilocal marriage system.

Visit to native place:

Out of the 50 respondents, 3 people visit their native place once in a month and the same number of respondents did not visit their native place since they migrated into Kohima. Once in six months 4 respondents visit their native place and 12 of them pay an annual visit. There are primarily two reasons- to attend meetings and to visit the relatives. 4 of them travel to attend meetings where as 15 visit their relatives.

Table 4.6 Time spent during leisure:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Watching TV</th>
<th>Reading</th>
<th>Gossiping</th>
<th>Prayer</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>5(18.5%)</td>
<td>7(25.9%)</td>
<td></td>
<td>9(33.3%)</td>
<td>6(22.3%)</td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>6(27.3%)</td>
<td></td>
<td>5(22.7%)</td>
<td>9(40.9%)</td>
<td>2(9.1%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

Majority of the male and females spend their leisure in prayer and meditation. Males hardly gossip and females hardly read. Apart from prayer both male and female spend
their leisure watching television. The other areas of interest include kitchen chores, farming handicraft and sleeping, which engages 8 respondents in all.

State of familial ties:

Out of the 50 interviewed 42 respondents’ spouses are alive which is 84%. 37 of the 42 respondents agree that their children and grand children visit them. 20 of 42 occasionally visited and 15 regularly. 37 of 42 respondents say they are visited by their family, 5 respondents do not have any visits from the family. Whereas, seven are widowed which is 14% and there is one bachelor.

On the other hand 50% of the 42 respondents visit their children’s place on a regular basis and 23% occasionally. Whereas, 5 of the respondents never visit their children or family. On the whole the familial ties is the one and only bound that exists either by visits from the family to the respondents or vice versa.

Economic features of the respondents:

Out of the 50 respondents, 46 persons are self sufficient from their earnings and the assistance from their children. Table no. 4.7 shows that, 15 persons of the 46 respondents are completely dependent on their children. The remaining 31 happen to be working and 4 of them depend on borrowings and daily wages.
Table 4.7 Financial assistance received from Children:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>10(37.1%)</td>
<td>17(62.9%)</td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>5(26.3%)</td>
<td>14(73.7%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 4.8 Amount received by the respondents from their Children:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Below 3000</th>
<th>3001-6000</th>
<th>6001-9000</th>
<th>9001 and above</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>8(77.8%)</td>
<td>1(11.1%)</td>
<td>1(11.1%)</td>
<td></td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>5(100%)</td>
<td></td>
<td></td>
<td></td>
<td>100%</td>
</tr>
</tbody>
</table>

Out of the 15 respondents who received financial assistance from their Children, 13 respondents receives amount less than Rs. 3000 per month. There is nobody in the category from Rs. 3001 to Rs. 6000. There is a single respondent each in categories receiving amount between Rs. 6001- Rs. 9000 and Rs. 9001 and above. Over all male respondents receives more assistance from their children compared to females.

Nutrition:

Out of the 50 respondents, 47 respondents believe that the diet which they follow is nutritious and 3 oppose the notion that nutritious food is being provided. These persons further argues that the intake is only for survival.
Table 4.9 Health trends among the respondents according to sex:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>7(25.9%)</td>
<td>20(74.1%)</td>
<td>100%</td>
</tr>
<tr>
<td>Female</td>
<td>8(34.9%)</td>
<td>15(65.2%)</td>
<td>100%</td>
</tr>
</tbody>
</table>

The basis for arriving at these trends was based on inquiring about any prolonged illness. Majority of them—both male and female—appeared healthy and the figures suggest the same. 20 out of 27 males did not have any health issues requiring prolonged medication in the past five years and so is the case with the women, 15 of the respondents out of the 23 respondents said no.

The following are a few instances where the respondent has to spend more than Rs. 3000 for recovery. Pile operation Rs. 3000; Stone removal Rs. 8000; Diabetic Rs. 7000; Pneumonia Rs. 6000; Typhoid Rs. 5000; Heart and kidney problem Rs. 20,000; Neurological treatment Rs. 200,000; Leg boil Rs. 7000; Leg surgery Rs. 10,000 and Flu of varying intensity Rs. 5000/ Rs. 6000/ Rs. 7000 respectively. The family takes care of the ill in majority of cases. Of the 50 respondents 48 (96%) say that it’s the family and relatives who takes care of them and only in two (4%) cases the NGO’s have helped.
Decision making:

Majority, 44 (88%), of the respondents still have active role in their family as their decision is given importance. There are equal number of respondents, 3(6%), whose decision is not paid attention and equal number who can’t respond to the question.

Role of church in rendering assistance to the aged:

Out of 50 respondents, 56% (28 persons) responded negatively saying that there is no role or assistance from the church, while 40% (20 persons) said the church is of some assistance and there are two people who profess Hinduism did not comment to this. The following are a few instances where the church has been of assistance to the respondents. It has rendered moral support to 3 respondents, occasional gifts to 5, remuneration to 2, rice and food to one, and 3 when sick. The support of prayer was sought by 6 persons in all.

Out of the 50 respondents, 32 persons believe that the church does not play any role taking care of the aged while 16 respondents disagree. They site several occasions where they were provided with monetary, material gifts, prayer etc. the two persons professing Hinduism neither comment here.

Expectations from family

Out of the 50 respondents, 21 persons of them did not respond to this question. The second highest response was they sought care (13 persons), followed by help and
support (5 persons), obedient (2 persons), god fearing, physical care, truthful, and financial assistance one person respectively.

Out of the 50 respondents 76% (38 persons) spend some of their time sharing their experiences with their family or friends. While on the other hand 24% (12 persons) do not share their past experiences with their dear and love ones.

**Advice to the younger generation:**

The respondents’ provided advice to the younger people to be responsible (11 persons), followed by fearing god (10 persons) and respect for elderly (10 persons). Love one other (5 persons) and one of the respondents’ advices by saying that one should be literate. While 13 respondents did no comment anything to the younger generation.

**Suggestions to make aged life more meaningful:**

Of all the 50 respondents, 26 (52%) of them say that interacting, respecting their opinions, loving and caring and providing work for them will make aged peoples life more meaningful and happier. However, 24 (48%) persons did not respond to this question.

Four case studies were undertaken, they are respondents who stays in a normal home. These case studies have been conducted for illustration of issues spelt out in the
interview. Four persons from different backgrounds were interviewed. They are: a government servant, a Goan-Bura (GB), a clergy man and a lawyer.

Case 1

Khrietuo is a 67 years old widower with five children. His wife passed away two years back. He is a government employee with 32 years of service under his belt and the sole bread earner of the family. Four of his children are school drop-outs while one of them is a graduate who is planning to pursue further education.

He was asked to give his view about the present generation’s attitude towards parents, to be specific the status of old age (traditional and modern context). Under traditional context, he argues that the youths were the backbone of the traditional society. He further mentions about the morung system wherein the youngsters were trained in all aspects of life such that, when they pass out from it, they were responsible toward their society in general and parents in particular. Respect for the elders was considered as an obligation. Senior citizens were held with respect in all aspects of life, wherein as a person grows older day by day he is held with higher status and prestige. They are considered as assets of the society.

On the present day- in the modern context, he considers the present generation as irresponsible as many children of the present generation are dependent on their parents and have no inclination to look for jobs of their own. He is of the view that the present generation has cultivated alien practices unknown to the Naga society. He further argues that, the status of the aged persons has lost its significance (previously
consider as assets of the society) and are now considered as a burden (less or no contribution) to the present generation. He is worried as to who will take care of them after his retirement from job and as such has lost his total hope as in that nobody is there to take care of him even after his retirement. The present generation is now more or less into easy money and the encouragement one give to the other is more into bad rather than to do good.

**Case 2**

Vitoi is a 73 years old Goan-Bura (GB) i.e. Village Chief or Chairman. He took retirement from the government a few years back and entered into the village administration (Panchayat). He has four children and a wife, who is a house-wife. Two of his children are working while the other two are studying.

On his view on the present generation towards the aged people, he expresses that the Naga society has lost the respect given to the aged in the traditional societies. He is anxious with the present generations. Social vices such as extortion, bribery, killing the innocent is nothing immoral to the present generation. The old traditional values, norms, mores are of no significance to them. On the other hand, they are more dependent on others for their means of livelihood rather than on themselves. The attitude of the present generation towards the aged persons has negative impact (no income group, more of consumers). Inspite of all these, Vitoi still has hope for a ‘better tomorrow’.
He believes that if measures are being taken by the policy makers to generate awareness programmes through seminars, talks, and debates on the present emerging issues. He states there is still hope where the age-old traditional values and customs can be revived. He further states that there is ‘moral decay’ in the Naga society and thus, steps should be taken to revive it. Lastly, he is of the view that if the traditional moral values are made known to them, the aged will regain their status (though not in its former form) of importance.

Case 3

Mhabemo is a 63 years old Clergyman with his wife working in the same line. He has been in the Church ministry for long and has four children. He talked about the present stage of the Church where the status allotted to the elders has undergone several changes.

Considered to be assets and wisdom givers, the old age in the present state has little or no place in the Administration of the Church. With the growth of education and western lifestyle things have underwent changes which have affected even the system/pattern of worship to a large extent. The theologians or the Bible scholars are now the persons who shares/exhorts from the Word of God. He argues that, the present structure, be it the Administration or any of the wings (youth, women, etc) has changed, in that the administration no longer runs on the basis of seniority, as it is the intellectuals who occupies the post. Where in the older folk are excluded from the decision making process.
He argues that, the present generations are more into listeners than doers of what is actually is demanded/commanded by the ‘Bible’. He further argues that, if the words are kept in a proper order respect for the elders/parents will still have its prior status, as the Bible (the Word of God) says “Children, obey your parents in the Lord, for this is right, ‘Honor your father and mother,’ which is the first commandment with promise” (Ephesians 6: 1-2). He argues that the very presence of an Old Age Home in Kohima is a sign of people not been fully dedicated to God. He is of the view that it is the responsibility of the present generation to take care of their old parents and not to be taken care of by some other persons or organisations. To him admitting one’s parents in this home is a dishonor to them.

Case 4

Khriebu is a 61 years old government lawyer with two daughters who are both studying. His wife is also a government employee. On being asked to express his views on the present status of the Aged persons, he argues that things has changed, it is no longer traditional. In that, certain factors such as westernization, urbanization, and modernization have taken its form.

He is of the view that, the traditional values, customs, and practices have undergone several changes. Institutions such as schools, colleges, and churches have replaced the old morung system and traditional village administration. Respect for elders and things considered as taboos in the traditional society have lost their significance to the
present generation. He is of the view that *morung* was the centre where the behavior of a person was mould according to what the society demands.

Khriebu argues that, with the intervention of outsiders (especially the Britishers) factors such as westernization, urbanization, and modernization has dominated the Naga traditional society which gave a new form of lifestyle. The status of the aged in the present state has accumulated lots of negative impact. They are considered to be as someone who has retired from work and has to be fed. He further argues that, the aged are no longer considered productive and as such good for nothing by the present day generation. Naga society today is in the middle where both tradition and modernity has a role to play.

He opines that traditionally, to some extent the respect or status to the elders/aged in the society by the present generation still hold its place in that their views are still esteemed but on the other hand the modern means (old-age pension schemes) are into action. Measures for the betterment and security for the aged are been implemented by the government in a society where respect for the aged/elders was taken as an epitome to the other societies. He further argues that the presence of such policies in the society would mean ‘moral decay’ among the younger generation.

He advocates that traditional values and systems have to be inculcated with the present outlook and an alternative way of life for the aged has to be sought. Where in
the aged gets respect holding on to the past traditions where respect for the elders is mandatory.

PROFILE OF THE OLD AGE HOME IN KOHIMA:

The Old Age Home was founded and pioneered by Neithonuo Liegise with the dedication and vision to give quality care and security to the neglected, destitute, and disabled elderly people in the society. Seeing some old people die in miserable conditions without quality life and attendants to care for them, especially those who are from very poor economical backgrounds and who do not have their own siblings, prompted her to take up this issue very seriously. She lost her grandparents and has never seen them which gave her the zeal to take up all this destitute parents. Learning from her own experience of struggle and pain, she always had a special heart for the needy and under privileged section and she had a strong determination to do something genuine and uncommon since her youth.

She did some odd jobs doing petty contract works, like road and building construction to support her brothers and sisters and her studies as well during her college days. She did not get the full chance to study full time as being the eldest among eight siblings in her family, she had various other responsibilities as a social worker in student communities, churches and in politics. She completed her B. A. (Honours) and achieved some of her goals with her hard labor in 1996 at the age of 24 years. She got married in 1998 and her husband supports and encourages her in her mission. In 2001, she understood her real calling in life, which was to work for humanity. After
completing a short Bible training course, she began her mission working for underprivileged children, children of very poor widows, and those with poor family backgrounds who cannot afford their children’s education.

In 2004, she opened “Missionary Children’s Home” under the theme, ‘train up a child in the way he should go and when he is old, he will not depart from it.’ (Proverbs 22:6). Under this roof, five children from different tribes are cared for and all of them are studying in private schools, with the support from the well wishers.

In August 2005, she opened the Old Age Home for the destitute and needy elderly people to provide shelter, nutrition, health care, spiritual support and to help the residents to retire in dignity and peace. The Old Age Home, Kohima was established on the 1st August 2005 under the aegis of Good Samaritan Women Society, registered under Society Registration Act, 1860, bearing Regd. No. H/RS-166. Dt. 31. 07. 1998. The home was dedicated and inaugurated by Pastor Vizokho Chakhesang (Shisha Hoho Prayer Center, Kohima). It was first located at D’Block Kohima and later relocated to Indira Gandhi Stadium Road, NH 61.

In Naga culture, the eldest or the youngest son in the family is supposed to look after the parents. But the Old parents are neglected and abused if the son becomes irresponsible due to use of intoxicative substances or poverty. Also, some parents are left on their own when their sons die or they don’t have children. Some other reasons for the need of a Home for the Aged in the society are:
a) Illiteracy and poverty.

b) Unmarried individuals.

c) Poor families can hardly maintain their own families and the aged becomes a burden or an extra mouth to feed and take care of.

Seeing the need of some helpless aged people unable to look after themselves and who are in urgent need of medical attention and attendant due to disability physically, mentally, and blindness because of advancement in age led to the concept of Old Age Home. The senior citizens above 60 years old from across Nagaland, especially from poverty stricken and farming background who lack resources and do not have anybody to look after them. For most of them, medical aid is not a basic need but a luxury, apart from food and shelter constraints. They are destitute, disabled, and neglected, irrespective of gender, tribe, religion, and denomination and so on.

The authorities of the Home travel across different villages and districts to identify the needs of the elderly and provide awareness about Old Age Home and elderly issues with the help of the community leaders and church pastors. The genuine needy and destitute elder persons are brought to the Home at their own will after proper investigation and recommendation by the community leaders. Necessary agreement and bond is signed between the relatives and authorities at the time of admission. In case where there are no families, the resident is fully dependent on the authority.
THE RESPONDENTS IN OLD AGE HOMES

13 respondents were interviewed. In which 7 were males and 6 were females. All the inmates were above sixty years of age. They all profess Christianity.

Table 4.10 Marital status of the respondents in the Home:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Unmarried</th>
<th>Married</th>
<th>Widowed</th>
<th>Divorced</th>
<th>Separated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>3</td>
<td>3</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Out of the 13 interviewed, 5 respondents each are married and unmarried. 2 are widowed and one separated from his wife.

Table 4.11 Educational status of the respondents in the Home:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Primary</th>
<th>High school</th>
<th>Secondary</th>
<th>Graduation</th>
<th>Illiterate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
</tbody>
</table>

All the female happened to be illiterate, while 3 male respondents had meager education and 4 illiterate.
**Occupation:**

All the inmates were farmers before they join the Old Age Home except a woman, who is a maid servant. And none of the inmates have income as all of them were daily bread earners (farmers).

**Date of joining the home:**

When first started in October 2005, 3 of the respondents joined, later in the year 2006 and 2007, 3 and 3 persons joined the home, and in 2008 and 2009, two and three of the inmates joined the home respectively.

**Knowledge of the home:**

Out of the 13 respondents, 9 persons came to know about the Old Age Home through their Family and 4 of them through relatives and community leaders.

**Last place of residence:**

One of the respondents before joining the Old Age Home stays with his son’s family, where as the remaining twelve stayed alone.

**Reasons for joining the home:**

Of the 13 respondents, 10 of the respondents join the Home to get better health care (poverty). Where as the remaining 3 to help and in return get help from the Home.
**Contentment quotient:**

Out of the 13 respondents, 10 of the respondents are pleased. Where as 3 of the respondents are not contented due to language barrier (has to do action in order to communicate), second person is because they are not allowed to roam freely, and the third person argues that he wants to work till he can as he thinks ‘God loves those who work for themselves’.

**Daily activities:**

The women folk are engage in gardening, whereas the males are into handicraft in which, one of them is into poultry and piggery. Almost all of the respondents watch television and chat, while sunbathing.

**Sense of security:**

11 of them are secure in the Home for the Aged but 2 can’t decide as to whether they are secured or not.

**Table 4.12 shows whether the inmates are able to adjust at the old age home:**

<table>
<thead>
<tr>
<th>Sex</th>
<th>Yes</th>
<th>No</th>
<th>Can’t say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>5</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

Out of the 13 respondents, 6 male agree to the new environment of the home, while one does not and 5 female agree to it and one was not so sure about it.
Table 4.13 shows the status of provisions at home:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Yes</th>
<th>No</th>
<th>Can’t say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>6</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td>6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All the males and females agreed that the provisions of the home are satisfactory, while one of the male respondents was not sure about it.

Table 4.14 Status of quality of the food:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Yes</th>
<th>No</th>
<th>Can’t say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

A male and a female each found it difficult to adjust to the food provided in the home. While the others are satisfied with the quality of the food provided in the Home.

Table 4.15 Status of service at the home:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Good</th>
<th>Average</th>
<th>Excellent</th>
<th>Can’t say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>2</td>
<td></td>
<td>3</td>
<td>1</td>
</tr>
</tbody>
</table>

Out of the 13 respondents, 3 male and female found the services at the home are excellent and 5 respondents say its good. One was not sure and one rated it average.
Table 4.16 shows the status of outside assistance:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Yes</th>
<th>No</th>
<th>Can’t say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>1</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

Of the 13 respondents, 6 males seemed to be receiving outside assistance in times of help while only one female receives such assistance.

**Government Aid:**

All the respondents are entitled with pension from the State Government of Nagaland. Director of the Home states that, all the inmates are entitled with pension after they join the Home. The Managing Director further states that they are given financial assistance in times of need and also when they were to visit their native place.

**Recreation in the home:**

Out of the 13 respondents, 8 of the respondents said yes in that, they are taken for sight seeing half yearly. But five of them said no, as it was done occasionally twice in a year.

**Frequency of visitors:**

Only two respondents said their relative visit them when called. On the other hand, 11 of them said that it is the strangers and well wishers who visit them occasionaly, giving them company in that they can interact with people.
Table 4.17 shows the frequency of the visit of children and grandchildren

<table>
<thead>
<tr>
<th>Sex</th>
<th>Once a month</th>
<th>Once in six months</th>
<th>Once in a year</th>
<th>Don’t visit at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td></td>
<td></td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Female</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

Majority of the male respondents do not have any family visiting them, while half of the female respondents say their children visit at least once a year.

Expectations from home:
Out of the 13 respondents, 5 of the respondents are satisfied with what is provided and as such don’t expect anything. 4 of the respondents expect better health care and security measures. 2 of the respondents expect for quality care and good food. One of the respondents expect that his eye problem be examine properly. And one of the respondents argues that he want to fight for his rights from the State Government which provides provisions for Aged persons in the society.

Advice to young people:
Out of the 13 respondents, 4 of the respondents states that the younger generation should equally love all the people irrespective of their age and give quality care for the aged persons. 2 respondents say the younger generation should respect their Elders. 4 of the respondents ask the younger generation to help the Old Age Home. One is of the respondent argue that children and relatives should visit the Aged. And, one of the respondents advice the younger generation to be humble, faithful, active, and be self-employed.
Four case studies were undertaken at the old age home.

Case 1

Viu is about 75 years and a widower. He has a son who lives in Dimapur with his family. Since he stayed in his native village, it became difficult for him to adjust with the new environment. The continual inebriated condition of his son did not help either. So he came back to his village to continue living a lonely life. Things began to worsen as chronic heart problems, asthma body ache and weak vision affected him. His health problems were owing to the fact that he was badly beaten up by the Indian Army during the insurgency days when he used to carry ration for the underground, camping in his field. They left him toothless, deaf, and blind apart from other complications.

He argues that, his weak eyesight proved to be a major hurdle, especially when it comes to cooking. He could not see properly even to light the fire, let alone to cook. After hours of trying when the fire was finally lit, he would try to place the cooking vessel on the fire and accidentally spill it, drenching, and putting out the fire. He further argues that in frustration, he would go to bed hungry. This had happened several times, sometimes with the vessel or the vegetables.

He states that he is happy in this Home as in that he feels secure and happy. He further states all his physical problems are taken care of with proper medication and the caregivers are very good and caring attending to his needs.
Case 2

Miss Zayie is of 83 years old. She was unmarried and has no education. Since her parents died she was left destitute and all alone with nobody to support her. She works as a mere helper in domestic works from house to house. Her condition before joining the Old Age Home was that of, lack of nutrition, lack of proper health care and shelter as it was inconvenient for her to earn wages for her livelihood. She further argues nobody is there to take care of her as she had no siblings. It was her relatives who brought her to the Old Age Home in Kohima.

After joining the Home she is glad and feels secure with the care givers, giving their support in all possible ways which gives to their life a new meaning. She adds that in this Home there is always a room where one gets company and share the good and bad times of one’s life journey. She argues that, she trusts the care givers who give food, shelter, health care and a sense a security. Lastly she states that one should ‘love one another as God loves us’.

Case 3

Mr. Tsothi is 85 years of age, whose wife and son died and was left with an abnormal son, who can hardly take care of himself. Due to serious ill health after a major operation, he could not work to earn his livelihood. As there was no body to take care of him and to attend his needs the Director of the Home admitted him.
After being admitted to the Home, he feels much secure and states about the health facilities, which were provided for giving quality care for all the inmates of the Home. He further argues that the care givers service has been excellent. The only thing that worries him is his abnormal son, who was left behind all alone with nobody to take care of him. No family or relatives to visit him, Tsothi argues that it is the strangers, well wishers, para-military forces and youth and individuals gives him and the inmates now and then. He expects to get better health care and security from the Home and advices the younger generation that, ‘Old persons need equal love and quality living, society and young generation should not neglect these group of people as we love them’.

Case 4

Mrs. Khesheli, a widow of 86 years is an illiterate woman. She had no income to support and due to blindness which developed after major Catherac made life miserable for her. On the other hand she don’t have an offspring of her own, it is one of her step-son who stays nearby to provide food for her with much inconvenience morning and evening. It was her family members who took the initiate to admit her in the Old Age Home at Kohima.

She is not sure whether she feels secure or not and it’s difficult for her to adjust with the inmates as she is not comfortable with the language/dialect. On the other hand it is difficult for her to interact with the care-givers as they don’t understand her and cannot communicate with them except in action or someone has to interpret on her
behalf. She further states that the quality service of the care-givers is excellent as they are taking maximum trouble for her, taking her to toilet and guiding her to sun bath, dropping her back to bed and keeping her neat and clean. Due to the weak vision she can’t see those well wishers who visit them and have fellowship with singing Christian songs on the other hand because her mother tongue is different.

Because she don’t have a natural offspring none of her family members or relatives visits her regularly, they have to be summoned in times of need. She expects to get good quality health care and proper nutrition for the Old Age Home. Lastly she advises the younger generation to ‘help the old and blind to get some happiness in their darkest part of life’ and in doing so ‘God will bless them’.

In conclusion, I would like to state that Old Age once considered as prestige or pride has a completely different meaning today. The aged of today lives a life of misery and destitute not getting care or help from the community. The Old Age Home in Kohima is a thing unknown to the Naga community, but due to poverty, illiteracy, health problems, and absence of attendants for the elderly, the Home was established. If measures are not taken properly at the earliest by the policy makers then more cases of old age will take its place where the state along will be left to look after the aged.
TRADITION AND MODERNITY IN NAGA SOCIETY

Zehol (2006) in her book ‘Women in Naga Society’ expresses that, ever since the modern age had its genesis in the West several centuries ago, all peoples, and parts of the globe have willy-nilly become drawn in towards the modernistic vertex. North-Eastern India, the tribal people settled there, and Naga society included could not and have not remained unaffected by these world-wide processes. As per the particular dynamics of modernism, the transition to modernity can be exasperatingly slow, painful, and traumatic. On the other hand, Shimray (2009) in his article ‘Nagas in Social Dilemma’ expresses a general perception that getting urban-exposure is like baptizing to so-called modernization. Takatemjem (1998) in ‘Studies on Theology and Naga Culture’ expresses that, the process of modernization in Nagaland is being medicated through a number of contemporary historical events such as the arrival of the missionaries and conversion to Christianity, beginning with the later part of the eighteen century; the introduction of ordered administration by the British; English education; Second world war; The Naga armed struggle for political independence and the establishment of statehood within the Indian Union, the penetration of money-economy, the growing urbanization and so on. And with coming of modernization the jungle civilization is no more.

Shimray (2009) in his article, ‘Interrogating Contemporary Naga Youth and Social Change’ quotes an Eminent Sociologist M.N. Srinivas and remarked that, the subject of social change is vast and complex. Indeed, social change is an inevitable and continuous phenomenon. It is a conventional methodology that new elements or the alteration of existing ‘order’ by some ‘other’ elements as to evaluate change, or in
other words ‘social change.’ The concept of social change implies measurement of some characteristics of the group, society and individuals. Forces of social change as claimed include education, government/state, science and technology, political/movement and others. In traditional societies like Nagas, the parameters of culture, values, and practices were the main social organ and identity. These components integrate the social fabric and uphold the traditions and heritages.

On the other hand Taylor (1972) in his paper, ‘A Theology of Modernization’ argues that, the polarization of ‘traditional’ and ‘modern’ societies has compounded negative attitudes towards older people. As they have not always been visible actors in the ‘Modernization process, they have come to be associated with traditional ways and the past. Indeed as attention finally begins to turn to older people, modernization is often seen as the cause of their vulnerability as a group. Features of this process, such as westernization, increased social and geographical mobility, changes in family and social structures, as well as social and cultural values are said to have undermined ‘traditional’ arrangements providing security and status to old people. Typically, the ‘breakdown of the extended family’ and loss of respect for the older people are ascribed to modernization.

**Factors determining the phase of Transition:**

Chasie (2009) opines that before the advent of the British, Naga tribes (even villages!) were living “independent” of each other. He further argues that, British administration brought many tribes “together” and provided them with the opportunity to work
together. Where Christianity further cemented the bond among intra- and inter-tribe more “faithful”. In recent years, Naga society has undergone tremendous changes that many salient features of Naga life have completely disappeared. Today there is no aspect for Naga life which has not been touched by change for whether we look at the Nagas economically, politically, culturally or socially, many transformations have been effected.

With a rapid growth of education and Christianity there was a drastic shift in socio-cultural system. No doubt, education improved Naga livelihood, health status and diversified economic system. At the same time, spread of Christianity brought both positive as well as negative impact on Naga society. The new religion based on church system brought radical changes in socio-cultural practices. Christianity re-modeled the Naga traditions by abolishing feast of merit, ceremonies and rituality. In other words, it changes include belief system, mindset and attitudes.

On the other hand, Shimray (ibid) quotes Varrier Elwin who openly attacked the work of missionaries for their irrational teaching to the tribals. He argued that they undermine tribal traditional institutions- they taught the tribal to be ashamed of their own culture. The convert was made to abandon the developed traditions of song and dance, and customs. During the process of proselytisation many Naga customs and culture have been abandoned even burnt and destroyed beyond repair. Subsequently, many cultural practices become Christian taboos portraying as sin. Drinking Naga rice beer is prohibited among the Baptist denomination.
Tradition of the Nagas:

According to the article ‘Nagas – A Spirited Past’ once stigmatized as ‘head hunters’ the tribals of Nagaland, considered wild and uncivilized, have nevertheless a lifestyle that is fascinating and unbelievable. Until 1958, they practiced head-hunting which earned them both the curiosity and stigma of the outer world. Before Christianity entered their lives in 1851, they believed the doctrine that attributes spirits to surrounding inanimate objects and to natural phenomenon. Head hunting was propelled by the desire to acquire a head for retention in one’s house or village which would, as a result, be blessed with human and animal fertility.

The practice of head-hunting was accompanied with a variety of other social and cultural activities. It stimulated the carving of wooden heads marked with prominent features and mobile expressions which were worn like medals by the proud, successful head-hunters. Dancing, drinking (local rice beer) and merry-making followed the head-hunt. It also inspired the weaving of special textiles of choice colours and designs for use as shawls by the head-hunter to identify his heroism. Strong and vigorous figures were carved in bold relief out of wood and fixed to the baskets of the warriors, indicating the number of heads taken. Such wooden figures were also kept in houses as prized trophies.

Dances were also inspired by head-hunting, especially after a victory over an enemy village. Dances are, in fact, a regular feature of Naga life which signifies rhythm, physical robustness and flexibility. Naga dances are invariably group dances – solo
performances are non-existent. They put on their traditional regalia in full finery including the weapons of war—spears, hatchets and self-made muzzle loading guns.

The Naga tribes have a marked community and cooperative spirit. Thus for events demanding considerable labour and physical input such as house-building or preparing the cultivation field for agriculture, the entire village manpower gets mobilized. This collective spirit enables them to share the burden of the unfortunate handicapped individuals or those impoverished by disease or inadequate resources.

Their daily life is governed by an ancient tradition of a customary code of laws which, although unwritten, are universally understood and zealously pursued. The village councils among the Ao and Angami tribes representing a democratic apparatus made up of village elders or the chieftains’ rule as among the Konyak, Sema and Chang tribes, function as court of trial and justice against crime. The judicial process which is simple, quick and final rests on the truthful nature of the criminal.

With the spread of education and expanding opportunities for development, a band of Naga doctors, engineers and administrators constitute their own professional cadres. The older traditions and ways of life have given place to jazz and jeans. But they continue to display their corporate spirit, moral and physical toughness, open heartedness, generosity and a warm hospitality. In the remote corners and the rural sector, however, the evidence of the earlier rich socio-cultural heritage is markedly in
evidence. The caves and hollows of their mountain habitat continue to resound with the sound of their songs and the powerful stamping beat of their earth-shaking dances. Above all, they remain a dynamic, life-loving people.

**Nagas and Educational System:**

Shishak in his article ‘Nagas and Education’ says, "...Education must encompass both the tested wisdom of mankind and training for life in a particular community and culture." "A good educational system may be the flower of economic development; it is also the seed." "Education is the key that unlocks the door to modernization."

One such training center in Naga society was the *morung* (bachelors dormitory), which is found in many parts of the world. There were regular ranks through which boys passed until they attained adulthood and were admitted to full membership. Much of the Naga culture, its customs and traditions has been transmitted from generation to generation through the media of folk music and dance, folk tales and oral historical traditions, carvings of figures on stone and wood, and designs on clothes.

Shishak further argues that, it would be naive to believe that Nagas received no education prior to their contact with the westerns. As "Education is itself part of the social organization of any society, whether or not that society has anything which might be recognized as a school." Naga societies, though without the formal
schooling of the West, regarded education as operative at all stages of human life and very much in the interest of the cohesion of village communities.

Parents were primarily responsible in teaching social ethics and behaviour to their children, such teaching occurred informally as the children sat around the kitchen fire eating or relaxing, as well as at work on their farm. Children were always taught to respect and honour their parents and elders. Role playing and dramatization were used to teach the young the kind of conduct, ceremony, and discharge of responsibility expected of them. Parents always looked forward to the day when they would retire from active farming due to age to baby sit their grandchildren. Aged Naga parents always lived with one of their children and were looked after by them.

Formal education called schooling was first introduced into the Naga Hills by the missionaries in the 1880s, followed by the British. The primary purpose of mission schools was to teach Nagas reading and writing so that they could read the Bible and the hymnal. The colonial education was one-sided, being purely theoretical, leaving aside the practical aspects of education which the Nagas had been used to since time immemorial. British colonial education was purposely designed to produce clerks and civil servants, and in this they succeeded. But such a system of education cannot bring about economic development in any country, let alone the tribal heartlands where most of the people are still living at subsistence level. As Manmohan Singh (2009) said, "Think globally but act locally", each region must develop the kind of education
that would meet the needs of that region. Which would mean the tribal societies must develop their own educational system to meet their peculiar needs.

Chasie (2009) argues that in the recent decades many Naga youth population started migrating to Indian Metropolitan cities. The reasons are mainly related to education and employment guided by certain motivated factors. Which signifies that the youth cohort conform to the visible changes taking place, effected by Modernity, Globalism, Information Technology etc. While admittedly, change is taking place all the time, and there is no way of escaping all of them. On the other hand, many Naga youth are moving away from home and experiencing ‘Interim Diaspora’ in alien culture. He further points out that, the Naga society was also caught in transition from the traditional to modernity. In less than a century, Naga society has had to shift from nomadism, and headhunting, to settled agriculture, from barter system to money and war economies, to attempts to organize the different complex tribes into a people, to cyber age and globalism.

**Musical Culture of Nagas:**

Ngakang in his article ‘Musical Culture of Nagas’ expresses that, when the social structures changes, the music of the society cannot remain. The economic serve as a determining factor for the change in the musical culture. Changes in the economical status of the people changed the musical taste, the traditional notion that Christianity is solely responsible for the disappearing of the traditional music of the Nagas is partly correct and the role of missionary is just one factor among many. The music of
the tribal has a myriad functions. It is a feast not only for the senses of the people but it is also a heritage of knowledge and wisdom of the tribal people. The Naga music conveys simple thoughts pertaining to a community's traditions, beliefs, rituals, social values, norms, festivals heroic deeds, love and hate and everyday problems in simple language and style, it present a community's way of life. These songs are in a real sense wealth among the illiterate and under educated society handed down from generation to generation. The songs of the Nagas not only reflect the Nagas attitude to many aspects of life, they are the principal and recognized medium through which the individuals as well as the group express most intense emotions.

The simple melodious and meaningful music of the Nagas, which served them for many generations, is gradually crumbling down with their interaction with other cultural people. Their encounter with outsiders in the economic, social, political and religious field shows the acculturation in the music as well in addition to change in the other face of their lives.

In the pre-colonial period, there was no stereotypically specialist of music in the Nagas. All music activity is carried out by non-specialist and non-professional members of the social group. This resulted in relatively or completely indistinct boundaries between musicians and listeners. There was no audience in itself. Transmission occurs primarily through the communal participation.
For the Nagas, music is the part and parcel of life and continues as traditions. Therefore, the whole lifestyle and life cycle of Nagas is visible in their musical traditions. Besides its role as a means of amusement along with other mediums such as tales, legends, myths, riddles and proverbs, it is the storehouse of knowledge, experience and wisdom of the community. It brings them unity and solidarity as well as identity and pride. In a folk tradition society, non-specialists perform for entertainment and for social functions, since there is no alternative. The essence of the folk-pop distinction is based on the existence of economic and transmission support system that remove the burden of musical performance from the shoulders of the collective group and place it in the hands of specialist, musicians and merchants.

In the recent times new musical trend has been emerging in the Naga areas. The use of folk-tunes for the popular music's (as a result of revitalization). The most important method of using folk-tunes as the bases of Naga pop music is that in which a composer, taking a certain folk-tune considers it as a musical kernel from which ultimately to develop a beautiful and significant musical style.

Encounter between local and western culture have not always been positive. The British came to Nagas area bringing rational, secular western capitalism, which was characterized by a tendency toward concentration of wealth expression and free competition. Encountering an unequal rival the culture of the Nagas failed to hold its own. Music has long been an important medium of Nagas communication. In contrast with modern life in Europe and America where behavior is individualistic and
segmented today, Naga traditional music has lost its key position in society. Before European contact changes in music generally came from stimuli within the indigenous cultures.

However in the changes lauded by European occupation, mainly includes Christianity, western education, improved communication, and transport systems, improved in economic condition. Christianity supplemented indigenous religions or caused them to be transformed in accordance with changing needs. Because of the intimate relationship between Naga traditional music and socio-religion, the new religion and change in the social and economic structure destroyed or distorted the music of Nagas.

The Christian missionaries with the cooperation of the imperial administrators probably were most directly responsible for the modification, suppression or disappearance of traditional music. These European missionaries, who first came into contact with Naga societies, recognized that traditional music was a part of indigenous socio-religion. They considered music of the Nagas simply as the manifestation of savage, heathenism and therefore are antagonistic to the 'true faith'.

The purpose and occasions of contemporary Naga traditional music have some of their original meanings and functions, but along with fusion and substitution, there is continuity. Traditional music continues to be performed on many significant occasions, to be enjoyed as recreation, to be appreciated as cultural heritage. Singing
which was part of their daily activities, now become things of the past. In contemporary Naga, performing of traditional singing takes place only on gala occasions, such as, welcoming for honored guests, marriages etc. 20th century indigenous Naga religions have been buffeted by the forces

Traditions are indispensable, but they are seldom adequate. Traditions change because they are never good enough for all of the people who have received them. Some traditions dies other grow. Change does not always mean that something is destroyed or decaying. The educational system and Nagas music is subjected to change and development. Like other traditions, a educational and musical tradition does not change by itself. It contains the potentiality of change, it instigates human beings to change it. Tradition change for better or worse, when their circumstances change. The pressure of alien tradition is one such circumstance. The encounter between the western culture and Nagas ended in a cultural synthesis.