Chapter – VII
Findings and Suggestions
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Findings

The broad objective that guided the study is to present the interface between societal culture and work motivation in respect of Angamis, one of the major tribes of Nagaland. Farming as a work has been considered for the study. The review of literature indicates that understanding of cultural dimensions in various cultural contexts facilitates in identifying motivational cues and drives that support and explain work behaviour. Such understanding can help policy makers, planners and managers to develop appropriate motivational techniques that can boost involvement, performance and productivity at work. The literature survey also reveals that, no prior study was undertaken to understand the influence of culture on work motivation process with reference to any specific tribe of Nagaland or North East India. Most of the studies on Nagaland focused on issues such as constraints on development process, prospects of development in the state, anthropological studies, etc.

Important facts as revealed by secondary and primary data in respect of the study are presented below.

Study area profile:

- Angamis with their mongoloid appearance are different from the other tribes and communities inhabiting in the plains of India.

- Agriculture is the primary occupation of the people in the district and in case of rural areas 87 percent of the population is dependent on farming. Industrial and manufacturing activity is seen be very low (table 3.5). This indicated that the Angami society is an agrarian society. Normally the mode of farming in hilly terrain is shifting cultivation. However, in respect of the target group it was observed they have devised a unique mode of cultivation that allows for permanent cultivation known as terrace cultivation. Side by side shifting cultivation is also practiced on a controlled basis.
• The community engages in jhum and terrace cultivation adopting mixed cropping system. Normally on an average 15-20 crops are reported to be grown on a single plot of land.

• Farming in the study area follows a subsistence pattern of cultivation. Crops are grown primarily for self consumption.

• Area under different crops such as cereals, pulses, oil seeds and commercial crops was seen to increase by more than 100 percent between 1998 and 2006 (table 3.7). This indicated a change in the cropping pattern.

• Farming as a work involved equal participation of men and women at various stages based on a traditionally determined division of labour.

• Infrastructural deficiencies is observed in terms of all weather road connectivity (i.e., 70 percent being un-surfaced), irrigation facilities covering only 9 percent and absence of banking services in rural areas. There are 4 markets in the district dealing with agricultural produce of the local farmers and this is reported as a constraint in terms of space and access to marketing opportunities by local farmers. Women engage in selling of agricultural produce in the study area and existence of limited markets coupled with lack of marketing and other infrastructure can be observed to impair marketing activities.

• The share of hired labour in farming at 3.2 per cent was observed to be lowest in the district (table 3.2). Low usage of hired labour indicated that farming was undertaken involving family and community labour. The study area enjoys special status and rights granted by the constitution of India under article 371A. Permanent settlement by outsiders in their area is controlled through the inner line permit system. This factor could be attributed for the low dependence on hired labour. State and customary laws prohibit the transfer of ownership or sale of land to outsiders, thereby restricting permanent scope for permanent settlement by non-nagas.
• In the context of the target group, it is observed that their mode of shifting cultivation accommodated environmental sensitivity. Usually shifting cultivation or jhum is understood as a method of cultivating involving clearing or denuding a patch of land for the purpose of cultivation for a short period and thereafter leaving it fallow. However, the Angami farmers reported to practice only selective slashing and burning. Besides the area to put under jhum is not individually determined but based on consensus. Farming in the study area is reported to be undertaken on community land. This mode of collective ownership is stated to be basis for evolving consensus on the area to be slashed besides encouraging environmentally sustainable farming practices among the community.

• Use of agricultural inputs like fertilizers, HYV seeds and pesticides are found to have low acceptance in the study area. Very low and insignificant mechanization was also observed in farming activities (table 3.8). The farming tools used are simple and locally made.

• The village council plays an important role in various stages of farming. As the apex regulatory body it decides on pronounces the calendar of events involved in shifting cultivation, assigns role to various groups that exist in the village and co-ordinates jhum related community activity like clearing and maintenance of paths leading to community land where cultivation is undertaken.

• Traditional groups (also known as peer groups) operating in the nature of self-managed groups exist in all villages and they extend labour to one another based on a reciprocal system.

• All decision covering various socio-economic aspects of the village is taken on a consensus basis and community practices are seen to encourage participation.

• Respondents reported that they do not sell their surplus grains. Rather surplus stored in the barns symbolizes work merit of the person and for which he/she enjoys social recognition. Thus, it indicated that farming in the community is not market driven.
Socio economic profile

- Majority of the farmers engaged in farming belong to the age group of 31 and above. Age-wise analysis revealed that the percentage of respondents belonging to the age group of 21-30 was the least. Occupational shift owing to rising literacy is attributed for the same (table 4.1).

- The target group in the study accords great importance to education. Only 7 percent of the target group responded as being illiterate. Not a single farming household reported of not sending their children/wards to school (table 4.1).

- As regard income, it was observed that nearly half of the respondents have income less than Rs. 3000/- per month (table 4.1).

- Large family size is observed among the target group. Nearly 60 percent of the respondents have stated having a family size of 6-9 members (table 4.1).

- Lower dependency on jhum is noticed as only 45 percent engage in shifting cultivation as against terrace and wet rice cultivation (table 4.1).

- Nearly 75 percent of the respondents' posses land holdings of 3 hectare and above; but 95 per cent have reported cultivating less than 2 hectare. The data indicated a scope for expanding farming areas in the study area (table 4.1).

- Majority of the respondents are marginal and small farmers, i.e., cultivating less than 2 hectares of land (table 5.24).

- Nearly 80 percent of the respondents explained farming as a natural engagement (table 5.6) and reported that crops grown using their traditional knowledge and skills mainly for the purpose of self self-consumption only (table 4.1).
Cultural orientation:

- **Power distance**: Among the Angami farmers is found to be small, as beliefs and values stressed on seeking personal freedom and independence in work performance, prefers equality in rewards and incentives, low acceptance of hierarchical difference, appreciates open debates in lieu of a top down approach in work areas. Individuals are encouraged to question power centers as against submission or plain acceptance.

- **Individualism/Collectivism**: In respect of this dimension, a high collective orientation is noticed among the community. This attribute is reflected by the beliefs and values orienting individuals in aspects such as: Community ownership/trusteeship pattern in holding economic resources, emphasis on strengthening community bond and network, appreciating loyalty to the in-group, preferences for team work, stressing on the need to strengthen trust among in-group than with outsiders and belief in collective bargaining to protect individual and group interest.

- **Masculinity/Femininity**: In this dimension an androgynous orientation is noticed as community beliefs and values stressed on both masculine and femininity orientation. The major attributes identified under this dimension, based on the responses of the target group are: cultural beliefs and practices orienting individuals to be assertive, need for being task centered as against underperformance or compromise at work, emphasizes on interdependence and harmony and belief in adjustment and accommodation within the group.

- **Locus of control**: Responses to beliefs and value statement indicates internal locus of control. The major attributes determined by the responses are: according importance to hard working spirit as a means of generating wealth and success, orienting individuals to be self directed and autonomous, according importance to rationality as against fatalism.
• **Risk and uncertainty bearing:** The major attributes highlighted by this dimension are a general preference for stability among the target group and considering association with strangers and outsider as risky. This indicates low preference for risk and uncertainty bearing. However, a change was observed in terms of community practices, beliefs and values encouraging place and work mobility among youths now.

**Work motivation process:** The various work motivational features highlighted by the respondents in relation to their work are:

• Work providing a means to establish oneself and family. This points towards a family centered work centered work ethic which appears to guide individuals at work (table 5.2).

• Stability of earnings is sought to be achieved through work (table 5.4). Further respondents indicating a low preference for adopting modern farming practices (i.e., use of HYV seeds, inorganic inputs) perceiving a risk of crop failure and consequent effect on food security of the family (table 5.10). This in turn indicates that need for stability guides individuals at work.

• Self efficacy belief of the respondents in respect to work is highlighted by aspects such as: low dependence on hired labour (table 3.2), belief in the appropriateness of traditional knowledge and skills in the context of work and capable of bringing the desired results i.e., self reliance and self sufficiency (table 5.17).

• Need for team work and group effectiveness is highlighted by aspects such as: peer groups extending reciprocal labour and encouraging and attributing work success to community/group participation at various stages of work (table 5.17)
• Work is described as a natural engagement. Respondents shared that in the absence of work, dependency would set in and dependency in the Angami society is seen as a threat (table 5.23). As a natural engagement it indicates their natural involvement and motivation from within. This is reflected by high level of application of knowledge and skills possessed by the majority for achieving the desired work outcome (table 5.16).

• Primary reference/in group extending support at various facets of work was reported as a motivating factor. In the context, of farming as a work, it is observed that work success is attributed to the primary group namely by way of ascribing them as the source of acquiring the relevant knowledge and skill in order to perform effectively at various stages of work (table 5.11 and 5.12).

• Consideration of merit for awarding reward and recognitions is seen as a motivating factor. This belief is highlighted by work practice of bestowing status and recognition upon individuals seen as surplus producers, and not by any other considerations. One of the major factors prompting work effectiveness is attributed to the desire to obtain social recognition and status (table 5.17 and 5.20). This indicates the preference for merit for determining various rewards and incentives.

• The driving forces that facilitated performance at work are attributed to: commitment and dedication, absence of leisure orientation (table 5.22) and divine grace. Similarly, the restraining forces hindering performance are attributed to high cost of adoption and diversification and low effectiveness of institutional interventions to mark a shift (table 5.21). This again point towards the influence of self efficacy beliefs in orienting work approach and behaviour.

• The strengths perceived on an individual level that contributed to work success and effectiveness are: democratic work beliefs which encourage and appreciate participation followed by positive and rational outlook. The practice to
generating consensus in respect of site selection and area to be put under into
*jhum*, allocation of community plots for *jhum* cultivation in a village and among
clan members indicated the pursuance of democratic practices at work.

**Interface between societal culture and work motivation process**

Work approach and practices observed as influenced by cultural backdrop of the target
group are reflected to indicate the interface between culture and work motivation
process.

- The influence of high collectivist orientation was reflected by work practices
  such as: community ownership pattern of land and forest resources, peer groups
  assisting one another on a reciprocal basis, preference for team work and social
  rewards, attributing success to group effectiveness, family centered work ethic
  and organizing festivals associated with sowing, harvesting on a collective basis
  (table 6.1).

- Small power distance orientation influenced work attitude and approach such as
  appreciation of democratic work values, work goal focused on achieving self
  reliance and non appreciation of dependency, preference for open
  communication and transparency, equity in rewards and community practices
  ensuring equal access to all in the village in respect of community or clan land
  and resources (table 6.2).

- Influence of masculine orientation was revealed by work practices such as
  division of work between the genders, failure in work considered as a loss of
  self esteem, task-centered work norm among others. Femininity influences in
  work practice is indicated by placing trust on the in-group, sharing of resources,
  practicing mutual adjustment and solidarity as evident from their goal of life
  centered on the concept ‘live and let live’, restricting sale/transfer of land to
  those outside the group and the preference for harmonious existence with nature
  by practicing age old farming practices (table 6.3).
• Internal locus of control is observed in work practices such as believe in the efficacy of their traditional farming practices, according rewards based on one's ability, belief in the efficacy of traditional knowledge and skills as suitable to their context, low dependence on governmental incentives or external inputs, guided by the objective of self-sufficiency rather than exhibit dependency in any form and adoption of rationalistic outlook as evident from the practice of discontinuing the past rituals associated with farming which are now perceived as superstitious (table 6.4).

• Low risk-taking is reflected by work practices such as continuance of subsistence farming practices as against acceptance of modern practices. The preference is for investment in fixed rent providing assets than in other alternative avenues.

Work behaviour—continuity and change: Findings in respect of change in work behaviour are the following:

• In the past the focus was on growing food crops only. But the data now reveal that farmers have begun to grow commercial crops though on a limited scale. The total area under commercial crops increased by nearly 5 times between 1998 and 2006 (1.87 Ha – 6.07 Ha). This indicated a change in the cropping pattern among the target group.

• Majority of the farmers reported undertaking activities other than farming. Such engagements include non conventional practices such as trade and business.

• Another area of change in work behaviour is the discontinuance of several rituals associated with farming in the past.

• Change in risk perception is noticed in terms of greater acceptance of place and work mobility now.
• It is observed that there is a general preference for seeking government employment as a means of earning stable returns. This is more visible in age groups below 30.

Suggestions: Taking into consideration the culture driven motivational cues as identified by the study the following suggestions are made.

• **Facilitating the involvement of local experts in creating awareness about the benefit of traditional and modern practices:** In respect of awareness, a great majority of the respondents reported having low level of awareness about modern farming practices. Although, it is reported that the traditional practices are suitable for meeting the needs of the respondents, yet the efficacy of modern knowledge to boost productivity and performance cannot be overlooked. Thus, there is need to create awareness on the probable benefits of modern farming practices and the primary reference group could support in creating awareness of the same. The local experts as integral parts of the primary reference group could assist in adopting a bottom-up approach. Such an approach could reduce the apprehension farmers anticipate in shifting to modern practices. Motivation and training of farmers by local experts could produce greater impact on the farmers as primary groups enjoy greater trust than others. To facilitate the above approach, a data base on local experts is suggested.

• **Involving and strengthening community based institutions to work with developmental agencies:** Every society has its own set of institutions that enjoys greater social acceptance. In the case of Nagas, it was reported that institutions such as village council and the elders known for their merit hold great respect. They said to play an important role in their socio-cultural and economic life. Hence, it is believed that development and modernization initiatives routed through community based institution could influence greater involvement and participation. Rather, development agencies could achieve greater success in their plans and programmes for creating awareness, acceptance and application of modern farming practices by actively involving these institutions. The justification being, grass-root level
institutions enjoy greater trust and acceptance in comparison to external or outside agencies. By strengthening and building partnerships with the community institutions development agencies can gain support and accesses to the local wisdom for achieving the desired results. Therefore, conscious attempt should be made to strengthen them so as fit in them the role of positive change agents. Such a response could be helpful in accommodating the community strengths reflected by their collectivist orientation.

- **Gender focused training schemes:** It is believed that the objectives of training programmes for creating awareness and skill up-gradation could be better met when addressed to the source i.e., those who shoulder the responsibility as established by customs and practices. For example, activities like sowing, harvesting, marketing and seed selection are performed by women and therefore training programmes concerning these areas of work could be more effective when focused on them.

- **Instituting social rewards as an incentive for encouraging work effectiveness:** Preference for social recognition as a form of reward for merit was reported by the target group. Effective work performance in tribal societies was attributed to the involvement of family, clan members and peer groups. Therefore, in the context of rewarding merit of a farmer, the contribution of the family and peer group cannot be overlooked. Hence rewards extended in the form of social recognition for an individual and group merit could be more effective. The practice of social rewards assumes importance as respondents indicated that community practices prefer social rewards and it carries more meaning to the recipient and group concerned. Hence, based on the above understanding it is believed that social rewards in the context of target group, could be instrumental in motivating greater application of knowledge and skills for ensuring higher work performance.

- **Integration of modern knowledge with indigenous wisdom:** Guided by internal locus of control, it was observed that farmers took pride in the efficacy of their indigenous knowledge systems as against modern farming practices. However, it was also observed that farmers are aware that their indigenous farming practices
can only support subsistence farming with little or no surplus to meet the growing demand for food. Further, majority of the farmers believed that modern farming practices such as use of inorganic inputs, HVY seeds and machines are suitable to local conditions. Hence, institutional interventions could motivate a shift by integrating the traditional practices with modern practices rather than calling for a shift from traditional practices. Thus it is believed that, a flexible plan of action that focus on building the strengths of the farmers by integrating traditional knowledge with components of proven technologies could be more meaningful instead of one replacing the other or calling for a shift.

• Training programmes to facilitate a visual-based learning approach: The source of acquiring knowledge and skill was attributed largely to the in-group and learning was reported to take place through observation, adoption and practice. Therefore, training programmes must allow participants to learn from their local context and from the experience of others. Enabling a visual mode of learning through the peer groups could be effective noting their low power distance orientation. As observed earlier in chapter four under power distance, people do not appreciate individuals who tend to exert their hierarchical differentiation or position. Therefore, a top-down approach training programme organized and imparted from a hierarchical position might not achieve the desired objective. On the contrary, awareness and learning enabled through visit to test plots, sharing success stories, peer group discussions, mentoring could hold utility for the participant and beneficiaries.

• Facilitating perpetuity of the schemes for sustaining diversified economic activities: Risk and uncertainty bearing capability was analyzed to be low among the target group. Risk of crop failure was perceived with a shift from established farming practices and its consequent impact on food security was observed to hinder adoption of modern farming practices using HYV seeds apart from other reasons. Besides, respondents reported that incentives and support programmes of the government and developmental agencies are short term oriented. It was observed that respondents guided by the desire for stability expect various
governmental agencies to cover possible risk associated on a long term basis. Project schemes providing a short run support or partial coverage of anticipated risk, according to them fails to motivate a shift or in achieving the planned purpose or objectives.

The general understanding shared by the respondents is: in the introductory phase often a great degree of support is extended. However, in the latter stages follow up actions such as marketing support, addressing new problems encountered or in meeting commitments earlier made suffers from lack of attention by the agencies. Reasons such as lack of budgetary support or funds constrain or shift in priority, are cited. As stated earlier short term support schemes are incapable of instilling a sense of confidence associated with adoption of new practices. In such a scenario, it is stated that, beneficiaries left with no other choice accepted whatever assistance was extended, without feeling a need for total involvement for achieving the planned results or goals. Thus, to overcome the perception of risk, schemes needed to balance both introductory and post-introductory support mechanism so that interest of the target group could be sustained and expectations fulfilled by ensuring the desired perpetuity.

- **Enabling scope for community involvement in management of development initiatives:** Community participation was observed as one the driving force that motivates need for performance and work success. Nagaland is categorized as a mineral deficient state. In the absence of mineral deposits, the scope for industrialization lies in supporting agro-based units. In Nagaland since statehood in 1963, four major agro based industries were set up, namely a sugar mill, citronella unit, a diary under cooperative basis and a cold storage. Out of the four, the first two run by the state government have been shut down and the cold storage also managed by the state had accumulated huge losses over the years. The successful unit is the diary operating under the name and style KOMUL, set up on a cooperative basis. Success could be attributed to the involvement by accommodating community participation and collective ownership. Agricultural data of 2006 revealed that in the state, 83190 and 21935 metric tones of pineapples
and passion fruit are grown, out of which Kohima district accounted for the maximum production. Therefore, it is believed that farmers would benefit, especially those growing fruits by setting up a fruit processing units operated on a private-public initiative. Community management practices in the state, furthered under communitizing project, in recent years have noted significant achievement in the field of improving rural health care and education. Thus it is sincerely believed that, food processing units set up and managed collectively under the communitizing process taking cue from their collectivist orientation shall benefit the farmers in achieving economic well being along with supporting the process of industrialization more so in the context of agro-based industries.

- **Promoting the need for self-monitoring through peer groups:** One of the major weaknesses identified in the work performance was the near absence of self monitoring. Self monitoring in this context refers to evaluating cost-benefit analysis, i.e., evaluation of cost incurred and benefit in respect of productivity and its market value. As farming is reported to be undertaken for self consumption, market opportunities may not be evaluated. This could be one of the reasons why the respondents do not perceive a need to assess the cost benefit aspect of their work. However, it is felt that by encouraging the need to undertake cost-benefit analysis, the respondents would better judge their work performance. In the event of cost exceeding benefit, the respondents shall attempt to undertake remedial or corrective actions to tilt the balance in their favour. Desiring to retain a favourable position, individuals would be motivated to sustain their productivity and performance by making best use of their knowledge, skills, abilities and resources at their disposal. Therefore, it is believed that by motivating the need for self-monitoring, their transition from subsistence farming to progressive farming could be facilitated. The target group oriented as, low on power distance and high on collectivism are known appreciate support extended by peer groups. Developmental agencies taking note of this cultural orientation could be successful for influencing the need for self monitoring, citing the success stories of peer group members by considering them as role model for others to replicate their success.
Financial institutions accepting social guarantees in lieu of personal security in the study area: Banks and financial institutions call for collateral security for extending loans and assistance. However, due to the practice of community ownership of land and in the absence of individual title deeds, a problem in furnishing collateral security is envisaged. This poses a constraint for the farmers in obtaining financial assistance. The financial institutions by acknowledging the unique practice of the community and also keeping in mind their collectivist orientation may consider accepting social guarantees offered by community institutions such as, village council or village development board as an alternative to collateral security or guarantee on an individual basis.

Participatory rural appraisals (PRAs): The target group with a collectivist orientation was observed to appreciate participation and consensus. Taking note of this orientation it is believed that by encouraging participatory appraisals would facilitate local farmers to share and analyze their environment in the context of needs and consequent problem solving. Participation would result in adding a sense of belongingness to the interventions planned and implemented.

Single window approach in assessing need and extending assistances: It is observed that plans, programmes in extending support to the farmers are routed and implemented through various departments and agencies. Respondents reported lack of transparency, insensitivity and slow response as bottlenecks on the part of agencies/departments in executing and implementing the planned initiatives. The very prospect of negotiating with multiple levels of hierarchy was viewed negatively. This problem further gets compounded in a society that believes in low power distance, more in the context of acceptance of hierarchical differences. Besides jhum is reported to require year long engagement and hence, it may be difficult for them to pursue and follow their cases at various levels of authorities, departments on an individual basis. It normally could lead to loss of time and monetary resources. Acknowledging their orientation as a low power distance society, a single widow approach in dealing with and addressing the problems of the target group could be greatly effective. In line with the said understanding, it is
felt that a farmer’s cell attached to each Extra Assistant Commissioner’s office (EAC’s) at block level can establish effective interaction and coordination with farming community. Thus a single window system is felt to be appropriate in facilitating greater accessibility to the schemes and support system extended to the farmers.

- **Designing terrain based farm machines/technologies for optimum utilization of resources:** Owing to the mountainous terrain, cultivation was undertaken in small plots of land. It was observed that the average size of a terrace plot ranged between 12 -15 ft in width and 20- 25 ft in length. Thus the small nature of plots hindered the use of machines such as tractors, power tillers and other farm machines. Though power tillers could be used, but there lied the practical problem of carrying the same to the fields, which are arranged in a slanting position of one below the other and often at considerable distance from the village. Respondents indicated these practical problems while reporting on probable reasons for low mechanization in the study area. Therefore, it is felt that concerned agencies by designing terrain based farm machines, especially ones which can be easily carried, could help the farmers to increase productivity and area under cultivation. Increased productivity and surplus apart from catering to the need for food security could be helpful in inducing a shift from subsistence farming to that of reaping market benefits.

**Conclusion:** As said earlier, studies on North East focused mainly on anthropological, sociological and historical perspectives. No studies was observed to have been undertaken for comprehending the inter linkages of culture and its bearing on work motivation process. Therefore, the study taking into consideration the cultural orientation of the target group could gain insights about a host of culturally determined drives that could enhance performance and productivity. Based on the responses the major culturally influenced motives observed to have a bearing on work approaches and practices, in respect of the target group are:
i. Stress on personal freedom and autonomy.

ii. Prefers social recognition as a form of reward.

iii. Values consideration for merit and transparency.

iv. Appreciates work environment allowing scope for open communication and democratic norms.

v. Values loyalty, relationships and interdependence.

vi. Places importance on team work and group effectiveness.

vii. Encouraging individuals to be self directed and task oriented.


ix. Accords importance to primary reference or in groups.

x. Values stability as against risk taking.

xi. Encourages the need for harmony, adjustment and accommodation within one's group.

Identification of the attributes supported under each dimensions as listed above, the study makes a contribution namely in terms of gaining insights about the cultural orientation of the target group. Besides, revealing the inter linkages between culture and motivational processes, the study places on record the culturally induced motives observed to guide work behaviour and performance at various stages of farming as a work. Further, by presenting the interface between societal culture and work motivation in respect of Angamis, the study adds to the growing literature centered on understanding the influences of culture on work behavior, motivation and developmental process with specific reference to the target group and Nagaland in general. Analyzing on the nature of motivation among the Angami farmers, it was observed that intrinsic motives guided them at work (table 5.28). This was evident from low level of importance accorded to externally provided incentives such as, financial rewards and subsides (table 5.17 and 5.20). Rather, work involvement was stated be natural and internal to them. This is denoted by factors which guide the desire for possessing the requisite awareness and appropriate application of relevant knowledge, skills, abilities and resources (KSAR’s). Considering work involvement as a reflection of one’s motivation, exhibited by aspects such as: degree of application for requisite knowledge, skills, abilities and resources (KSAR’s) the study laid a basis in
understanding motivational process from a different perspective, rather than probing the level of an individual’s motivation from the purview of induced incentives, rewards and external support systems alone. The present study apart from bridging the research gap as noticed from the review of literature, it also lays a basis for undertaking future research considering this facet of motivation.

The study assumes significance on two counts. First and foremost through the study an attempt was made to assess, how culture of the Angami community influences work behavior, more so in relation to farming where majority of the working population (87 percent, State Agricultural Census 2005) was engaged. Mineral deficiency coupled with the problem of disturbed political environment, insurgency is understood to limit the prospect of industrial growth in the state and the district in particular. Against this backdrop, agricultural growth holds the key for the state’s economic development. It is envisaged that institutions and agencies taking cue of the culturally influenced motives can better design interventions for the purpose of development concerning the study area. The suggestions put forward by the study aims to contribute and facilitate towards achieving the above objective.

Secondly, planning process in compliant with cultural sensitivity could be supportive in evoking participation and involvement. According to Devdas (2002:6), ‘development is acceptable provided the model is according to our free choice based on our own intrinsic value system and has anchorage in our cultural soil’. Prem Saran (2002:15) advocates the need for a thorough knowledge of the smaller ethnic groups as essential for implementing any development schemes in a particular geographical context. North-East in general and Nagaland in particular is a home to diverse ethnic groups. The region since independence has been perceiving a sense of alienation and witnessing armed struggle by various ethnic groups (Sonowal, 2002:59), which apart from other socio-cultural reason is also attributed to economic deprivations that people experience. This over the years might have contributed to strengthen the feeling of alienation among the various communities. Barua, Sengupta and Das (2002:13) states, ‘there is nothing wrong if ethnic groups wants to improve their socio-economic condition by requiring others to honour their tradition and culture’. Appreciating their standpoint, the present
study lays a basis for further studies in order to generate new ideas and understanding, by considering the influence of culture on economic activities and work motivational processes with respect other tribes, communities of North East. Lastly, it is felt that a change process accommodating and appreciating their knowledge and skills, using their material resources and in line with their cultural beliefs and values could be helpful in evoking participation, considered as crucial for addressing the socio-economic needs and expectations of the people.

References:

